An Explanation of the Catechism

PART FIRST—Apostles' Creed

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Part First—The Apostles' Creed

Being ready always to satisfy every one that asketh you a reason of that hope which is in you. I Peter, III., 15.

FIFTH THOUSAND

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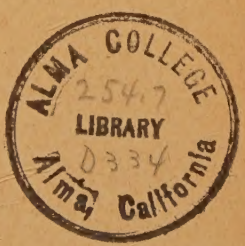

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LESSON FIRST

ON THE END OF MAN.

1 Q. Dear reader: When you see a football, a watch, a box of chocolates, a book, you look for the name of the maker; you know that these things did not make themselves, because nothing can make itself. So, likewise, when we see the world around us with its mountains, valleys, rivers, lakes, and oceans, with its animals, its men, women, and children, with its sun, moon, and millions of stars, we say, "They did not make themselves." We ask ourselves the question: "Who made them?" **Who made the world? God made the world.**

When you see a long freight train back into the depot, you say there must be a powerful locomotive at the other end of the train. When we see the sun, the moon, the stars, the whole world, in motion, we say an almighty being must have set and must keep the world in motion; this almighty being is God.

When we see a well ordered, a beautiful building, we say that an intelligent architect must have built it. When we behold the world, the wonderful palace in which we live, we feel compelled to say that an all wise architect built it; this all wise architect is God.

When man, be he civilized or savage, learned or ignorant, does something that is plainly wrong, an inner voice, his conscience, tells him that he is doing wrong, that he will be punished for doing it. That inner voice was not put there by man himself, because it speaks against man, and in spite of him. That voice was put there by a universal and supreme lawgiver; this lawgiver is God.

Man has, at all times, and in all places, believed that there is a God. But, "what all men, impelled as it were by instinct, hold to be true, is a natural truth." Thus wrote the pagan Greek sage Aristotle. Cicero, the Roman writer, said that an opinion that has in its favor the unanimous testimony of the human race cannot be but true.

"Nobody denies God save one whose interest it is that there be no God." So said St. Augustine.

1 Q. Could a football, a watch, a box of chocolates, or a book, make themselves? Can anything make itself? Did the earth, the sun, the moon, the stars, make themselves? Who made the earth? Who made the world? Give one proof of the existence of God.

2 Q. When mother makes an apple pie, she needs apples, baking powder, water, flour. The tailor who makes a suit and the seamstress who makes a dress need cloth and thread. But when God makes something, He needs no material to make it from, He makes it out of nothing. To make a thing out of nothing is to create. The person who creates

is called creator; the person or thing created is called creature. Only God can create. God created heaven and earth and all things. When we say that God created heaven and earth and all things, we mean that He created everything outside of Himself, that is, the angels, man, animals, plants, the earth, the sun, the moon, the stars. So, **Who is God? God is the Creator of heaven and earth, and of all things.**

2 Q. What does mother need to make an apple pie? What does a tailor need to make a suit of clothes? Does God need material to make things from? Can God make things out of nothing? What do we call making things out of nothing? What do we call the person who creates? Is there but one creator? What do we call the person or thing created? Who is God?

3 Q. And God said: "Let us make man to our image and likeness."[1] "And the Lord God formed man of the slime of the earth; and breathed into his face the breath of life (the soul), and man became a living soul."[2] And the Lord God said: "It is not good for man to be alone; let us make him a help like unto himself. Then the Lord God cast a deep sleep upon Adam; and when he was fast asleep, He took one of his ribs, and filled up flesh for it. And the Lord built the rib which He took from Adam into a woman; and brought her to Adam."[3]

From these words of the Bible, we learn the following facts: (1) Man was created by God. God made Adam's body out of the slime of the earth which He had created in the beginning, and He breathed the breath of life (a soul) into his body. Man is, therefore, a creature of God. (2) Man is composed of body and soul. The body is ***material*** (made out of matter), ***visible*** (can be seen), and ***mortal*** (subject to death). Man's body is gifted with the five senses of sight, smell, hearing, taste, and touch.

The soul is a spirit, or is ***spiritual.*** This means that we can neither see, smell, hear, taste, or feel, the soul. Is the wind a spirit? No. We cannot see, smell, or taste it, but we can hear and feel it. We know we have a soul because it keeps our body alive; just as we know that there is a light in a lighted room after dark, though we may not see the lamp that sheds the light.

The soul is ***immortal,*** which means it can never die. When the body dies, the soul lives on, it lives forever.

Man's soul is ***endowed with understanding and free will.***

Man is made to the image and likeness of God. When a boy looks like his father we say, "He is the picture, the

1 Gen. I., 26.
2 Gen. II., 7.
3 Gen. II., 18, 19, 22.

image of his father." Man made to the image and likeness of God must in some way be truly like God. So: **What is man? Man is a creature composed of body and soul, and made to the image and likeness of God.**

3 Q. What did God say when He was about to create man? Out of what did God form the body of man? What did God breathe into man's face? What did God say before making Eve? From what did God make Eve? By whom was man created? Why is man called a creature of God? Of what is man composed? Mention the three qualities of the body. With what is man's body gifted? Mention two qualities of the soul. What do you mean by saying that the soul is spiritual? How do we know that we have a soul, though we cannot see, hear, smell, taste or touch it? What is meant by saying that our soul is immortal? Does the soul die when the body dies? How long will the soul live? With what powers or faculties is our soul endowed? To whose image and likness is man made? What is meant by saying that man is made to the image and likeness of God? What is man?

4 Q. Man is a good deal like God. The body of man is like God because, like God, it exists and lives. But man is a good deal more like God in his soul. **Is this likeness in the body or in the soul? This likeness is chiefly in the soul.**

4 Q. In what way is the body of man like unto God? Is man more like God in his body or in his soul?

5 Q. Our soul, as our body, is like God because it exists and lives. But, our soul is like God in four special ways of its own:

(1) Because, like God, it is a spirit;
(2) Because, like God, it will never die;
(3) Because, like God, it understands things, or has understanding;
(4) Because, like God, it can do things or not do them as it wills, or has free will.

Fido, your dog, might hear me explain a lesson to you all day long, without understanding a word of it. Why? Because God gave Fido no understanding. You understand the lesson because God gave understanding to your soul. When you have an apple before you, you can either eat it or leave it alone, because you have free will; before going to bed at night, you can either say your night prayers or not say them, because you have free will. Put a bone with meat before Fido, he cannot leave it alone, because he has no free will. So: **How is the soul like to God? The soul is like to God because it is a spirit that will never die, and has understanding and free will.**

5 Q. In how many ways is our soul like to God? Could Fido understand this lesson if it were explained to him? Why not? Can you understand a thing that is explained to you?

Why can you understand a thing that is explained to you? Can you eat or not eat an apple that is put before you? Why can you eat or not eat an apple that is put before you? Can Fido leave alone a bone with meat given him? Why can he not leave that bone alone?

6 Q. The watchmaker makes the watch that it may keep time. God made the sun to light and warm the earth. God made us for four things:

(1) To know Him in this world, that is, to believe and hope in Him;
(2) To love Him in this world;
(3) To serve Him in this world;
(4) To be happy with Him forever in heaven.

So: **Why did God make you? God made me to know Him, to love Him, and to serve Him in this world, and to be happy with Him forever in the next.**

If we know, love, and serve God in this world, we will be happy with Him forever in the next. So, knowing, loving, and serving God in this world is like a three-step ladder leading to heaven. Think of how little God asks of us, and for how short a time! Think of how much God promises us, and for how long! How good God is to us!

6 Q. Why does the watchmaker make the watch? Why did God make the sun? For how many things did God make us? Repeat them. What must we do to be happy with God forever in the next life? Does God ask much of us in this world? Does He ask it for a long time? Does God promise us much for the life to come? Does He promise it for a long time? Is God good to us?

7 Q. We must take care of everything that belongs to us. We have a body and a soul. We must take care of both our body and our soul. **Of which must we take more care, our soul or our body? We must take more care of our soul than of our body.**

7 Q. Of what must we take care? Must we take care of our body or soul? Of which must we take more care, our soul or our body?

8 Q. If you had two pocketbooks, one with fifty cents and another with fifty dollars, you, surely, would take more care of the one with fifty dollars than of the one with fifty cents. Why? Because, in losing the fifty dollar pocketbook, you lose more than in losing the fifty cent one.

You have a body and a soul. You must take care of your body, because in losing it you lose this life. You must take more care of your soul, because in losing your soul, you lose more than in losing your body. In losing your soul, you lose God, your best friend, and the everlasting happiness of heaven. This is much more than this short life and all the joy this life could bring you. So: **Why must we take more care of our soul than of our body? We must take more care of our soul than of our body, because in losing our soul we lose God and everlasting happiness.**

8 Q. If you had a pocket book with fifty cents and another with fifty dollars, of which would you take more care? Why would you take more care of the fifty dollar pocketbook? Why must you take care of your body? Why must you take more care of your soul? What do you lose in losing your soul?

9 Q. We know already that we must take care of our soul, that we must take more care of our soul than of our body. How are we to take care of our soul in order that we may save it, or bring it to heaven?

To save our soul we must worship God, that is, we must honor Him as God, we must give Him the honor which is due Him as God. How can we give God the honor which is due Him? We give God the honor which is due Him, by faith, hope, and charity. By faith we believe in God, by hope we trust in Him, by charity we love Him, and keep His commandments, or serve Him. So: **What must we do to save our souls? To save our souls we must worship God by faith, hope, and charity; that is, we must believe in Him, hope in Him, and love Him with all our heart.**

9 Q. What is meant by **saving our soul?** What must we do to save our soul? What is **worshiping God?** How can we give God the honor which is due Him? What does faith teach us? What does hope lead us to do? What does charity make us do?

10 Q. To save our soul, or go to heaven, we must first believe in God, we must believe what He teaches. Over 1900 years ago God came down to this earth, in the person of Jesus Christ, to teach man what to believe and what to do to save his soul, or go to heaven. He remained here about thirty-three years. In order that man, at all times and in all places, might know what He taught, He established the Catholic Church. God speaks to us through the Catholic Church. The Catholic Church repeats to us what God Himself taught nineteen hundred years ago, just as the telephone repeats to you what your friend says at the other end. The telephone does not add a word to what your friend says, does not take a word away from what he says, does not change anything. So, likewise, the Catholic Church does not add anything to what God said, does not take away from what God said, does not change anything. When you listen to your friend speaking over the telephone, you believe what is said, not because the telephone says so, but because your friend at the other end says so. When you listen to the teachings of the Catholic Church, you believe them, not because the little catechism says so, or because Father James says so, but because God said so nineteen hundred years ago. We believe what the Catholic Church teaches because God speaks to us through the Church, as we speak to our friends through the telephone.

As the telephone can not change what your friend says, so the Catholic Church can not add to, nor take from, nor change what God said, because God is with the Church all days, to guide her in teaching His doctrines. To sum up: **How shall we know the things which we are to believe? We shall know the things which we are to believe from the Catholic Church through which God speaks to us.**

10 Q. What is the first thing we must do to save our soul or go to heaven? Who came down from heaven to teach man? When did God come down from Heaven? How long did God remain on earth? What did God do in order that men, at all times, and in all places, might know what He taught? What does the Catholic Church repeat to us? Does the telephone change what our friends say over it? Does the Catholic Church change what God taught nineteen hundred years ago? Could the Catholic Church change what God taught? Why not?

11 Q. When God was on earth, He called to Himself twelve men whom He taught in a special manner. He kept them with Him for over three years. These men He called His ***Apostles,*** which means messengers. He called them Apostles, or messengers, because He meant to send them out with His message. Before returning to heaven, God said to the Apostles, "Going, therefore, teach ye all nations." Before parting to go among the nations and teach them as God had commanded, the Apostles made a short statement of what God had taught them. This short statement of what they believed is called the ***"Apostles' Creed."*** The words ***Apostles' Creed*** mean, the Apostles' Belief. The Church teaches the Apostles' Creed to the present day. The Apostles' Creed contains the chief truths which the Church teaches. So: **Where shall we find the chief truths which the Church teaches? We shall find the chief truths which the Church teaches in the Apostles' Creed.**

In the picture you see God in the person of Jesus Christ, saying to His Apostles, "Going, therefore, teach ye all nations."[1]

11 Q. How many Apostles did God choose whilst on earth? How did God teach the Apostles? How long did God keep the Apostles with Him? Why did He call them **Apostles?** Whom were the Apostles to teach? What did the Apostles make before parting? What does **The Apostles' Creed mean?** What does the Apostles' Creed contain?

12 Q. As will be explained to you more fully in the following lessons, the Church teaches us that in one God that there are three Divine Persons, God the Father, God the Son, and God the Holy Ghost. The Apostles' Creed tells us about each one of these three Divine Persons. In the first part, the Apostles' Creed speaks of God the Father, our Creator; in the second part, the Apostles teaches us about

1 Matt. XXVIII., 19.

God the Son, our Redeemer; in the third part, the Apostles' Creed treats of God the Holy Ghost, the Sanctifier of our souls.

12 Q. Say the Apostles' Creed.

A. I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified; died, and was buried. He descended into hell; the third day He arose again and from the dead; He ascended into heaven, and sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

12 Q. Of whom does the Apostles' Creed tell us? Of whom does the Apostles' Creed speak to us in the first part? About whom does the Apostles' Creed teach us in the second part? Of whom does the Apostles' Creed treat in the third part? Quote the first words of the first part of the Apostles' Creed. Quote the first words of the second part of the Apostles' Creed. Quote the first words of the third part of the Apostles' Creed.

"GOING, THEREFORE, TEACH YE ALL NATIONS"

LESSON SECOND

ON GOD AND HIS PERFECTIONS.

13 Q. In the first lesson, we learned who God is, namely, the Creator of heaven and earth. In the second lesson, we shall hear what kind of being God is. God is a spirit. Our soul also is a spirit. Our soul is but a little spirit. God is the Great Spirit, as the Indians call Him. Our soul at present lives in a body. God has no body. Our soul has some good qualities, or perfections. God has all good qualities, or perfections, and has them without end, or limit. He is as good as one could be, in every way. We express this by saying that God is a spirit infinitely perfect. So: **What is God? God is a spirit infinitely perfect.**

13 Q. Who is God? What is God? Name three great differences between our soul and God? What do you mean by saying that God is infinitely perfect?

14 Q. In the beginning, there was neither sun, nor moon, nor stars, nor men. All these began to exist at a certain time. A hundred years ago none of us were. We all had a beginning. God never began to exist, He had no beginning. The souls of men were not always, but they always will be. We express this by saying, that they are immortal. God always was and always will be. We express this by saying that God is eternal. So: **Had God a beginning? God had no beginning; He always was and He always will be.**

14 Q. Was there a time when there was no sun, no moon, no stars? Was there a time when there were no men? Had we all a beginning? Did God ever begin to exist? What do you mean by saying that the souls of men are immortal? What do you mean by saying that God is eternal?

15 Q. We are in but one place at one time. God is present in all places, or everywhere, at one and the same time. He is on earth, He is the sun, the moon, the stars. He is in Heaven. He is everywhere. If He is everywhere, why do we say in the Our Father, "Our Father who art in Heaven."? We say that God is present in Heaven, because there He can be seen by the angels and saints, whilst He cannot be seen by us here. So: **Where is God? God is everywhere.**

15 Q. In how many places can we be at one time? In how many places is God present at one and the same time? If God is present everywhere, why do we say in the Our Father, "Our Father who art in Heaven?"

16 Q. We can see things near us with the naked eye. We can see very small things with a microscope. We can see things that are far off with a telescope. No glasses of any

kind can help us to see God, although He is near us. We cannot see God, no more than we can see our own soul. Why not? Because God is a pure spirit who cannot be seen with bodily eyes. To see God one needs a new light, a new sight, a sight of the soul. This sight of the soul is called the light of glory. God gives this light of glory to the angels and saints in heaven. So: **If God is everywhere, why do we not see Him? We do not see God, because He is a pure spirit and cannot be seen with bodily eyes.**

Though God cannot be seen with bodily eyes, He can take a visible form. He does this when He wishes to appear to man. Thus, we read in Scripture that, when Adam and Eve had sinned by eating of the forbidden fruit, they heard the voice of the Lord God walking in Paradise. Adam and Eve hid themselves from the face of the Lord. And the Lord God called Adam and Eve and, in punishment of their sin, drove them out of the Garden of Paradise, as you see in the picture.

16 Q. Can we see God with bodily eyes? Can we see God with bodily eyes with the help of a microscope or telescope? Why can we not see God with bodily eyes? What sight is required to see God? What do you call the sight of the soul? To whom does God give the sight of glory?

17 Q. God is a spirit. He has no body. He has no bodily eyes, but sees us without bodily eyes. God sees us at all times and wherever we are, after dark as well as in the sunlight. The Bible says of God, "But darkness shall not be dark to Thee, and the night shall be light as the day."[1] So: **Does God see us? God sees us and watches over us.** How pleasant it is for us to think that God always sees us and watches over us as a kind Father.

17 Q. Has God a body? Has God bodily eyes? Does God see us without bodily eyes? When does God see us? Where does God see us? Does God watch over us?

18 Q. We know a little of what has happened in the past, a little of what is going on now, but we do not know what may happen in the future. We do not know, for instance, who will be the next governor, the next president, the next bishop, the next pope. We do not know when we shall die. God knows all these things. God knows all things past, all things present, all things future. He knows not only things that can be seen by everyone, but He knows things that are hidden, or secret. He reads the thoughts in your mind, hears the words you whisper into the ear of a friend, or the prayer you say in silence. He sees the things you do behind closed doors, with no other human being pres-

1 Ps. CXXXVIII., 12.

Stained glass window of St. Helena Cathedral by Zettler & Co., Munich.
"GOD APPEARS TO ADAM AND EVE"

ent. When the devil tempts you to sin at any time, anywhere, say, "No; God sees me." So: **Does God know all things? God knows all things, even our most secret thoughts, words, and actions.**

18 Q. What do we know? What do we not know? Give a few instances of what we do not know? What does God know? Does God know things that are hidden or secret? Give a few instances of hidden or secret things which God knows. What should you say to the devil when he tempts you to sin?

19 Q. Man can do many things. There are more things he cannot do. He cannot make it rain, he cannot make the sun shine, he cannot make the crops grow, he cannot make mountains and valleys. God can do all these things. He can do all things, and, what is still more wonderful, He can do all things without any effort. So: **Can God do all things? God can do all things, and nothing is hard or impossible to Him.**

19 Q. Name a few things man cannot do. What can God do? Must God work to do things?

20 Q. When you do right, your parents and teachers praise and reward you; when you do wrong, they scold and punish you. And you know that they are just when they do these things. God likewise rewards the good and punishes the wicked in this life, or in the life to come, or in both. God does this because He is just.

Good people like what is good and dislike what is bad, because they are good. God loves all that is holy and hates all that is bad, because He is holy.

Abraham Lincoln pardoned a young boy caught as a Confederate spy instead of ordering him shot. Why did Lincoln do that? Because he was merciful. In this life God pardons us not once only, but every time we are sorry for our sins. Why? Because He is all merciful. When you have sinned, tell God how sorry you are for having offended Him, promise Him not to do it again, and He will forgive you. So: **Is God just, holy, and merciful? God is all just, all holy, all merciful, as He is infinitely perfect.**

20 Q. What do your parents do when you do right? What do your parents do when you do wrong? What does God do to the good? What does God do to the wicked? Why does God reward the good and punish the wicked? What do good people like? What do good people dislike? Why do good people like what is good and dislike what is bad? What does God love? What does God hate? Why does God love all that is good and hate all that is bad? Why did Abraham Lincoln forgive that young Confederate spy? How often does God pardon our sins? Why?

LESSON THIRD

ON THE UNITY AND TRINITY OF GOD.

21 Q. God taught man from the beginning that there is but one God. God said, "I am God, and there is no God beside."[1] But man became bad, broke the law of God, refused to believe that there is but one God, and began to imagine that there were a number of gods. Thus, men fancied for themselves Jupiter, whom they called the god of heaven; Neptune, god of the sea; Pluto, god of hell; Bacchus, god of wine. Different countries imagined different gods. We call these gods, false gods, because they do not exist. Men who believe in more than one God are called pagans, or heathens. The Jews, Mohammedans, and Christians, believe there is but one God. So: **Is there but one God? Yes; there is but one God.**

21 Q. What did God teach man from the beginning about God? In what words did God teach there is but one God? How did some men come to believe in many gods? What are men called who believe in more than one God? Name four false gods of the heathens. Why do we call them false gods? Which religions believe in but one God?

22 Q. There is but one teacher to a class, one mayor to a city, one governor to a state, one president to a railroad company, one president to a nation. And, so, likewise, there is but one God over the world.

If there were two teachers to a class, they might order the pupils to study different branches at the same time, and there would be disorder in the class.

If there were two presidents to a railroad, they might run trains in opposite ways on the same track, at the same time, run them into one another, wreck the trains, and kill the people who ride on them.

Likewise, if there were two or more gods to rule the world, neither of them would be master of the world, neither could run the world as He would; they might act against each another. They might run the sun, the moon, the stars, and the earth into each other, and destroy them, together with the people living on them. The fact that the sun, the moon, the stars, and the earth, whirl through space without dashing against each other, shows that there is but one God who rules the world.

God is above all persons and things, that is, He is supreme. As only one can be above all persons and things, there can be but one God.

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1 Is. XLVI., 9.

God is infinite or unlimited, and only one being can be unlimited. Therefore, there can be but one God. So: **Why can there be but one God? There can be but one God, because God, being supreme and infinite, cannot have an equal.**

22 Q. How many teachers are there to a class, how many presidents to a nation? What might happen if there were two or more teachers to a class? What might happen if there were two or more presidents to a railroad? What might happen if there were two or more gods to rule the world? What shows there is but one God ruling the world? What do you mean by saying that God is supreme? Is God infinite, unlimited? Can more than one being be infinite, unlimited? Why can there be but one God?

Q 23-29. When God made man, He said, "Let us make man to our image and likeness."[1] In these words God gave man the first hint that there is more than one person in God.

Two thousand or more years later, God appeared to Abraham in the form of three men. Thus, we read in the Bible: "And the Lord appeared to him in the vale of Mambre as he was sitting at the door of his tent, in the very heat of the day. And when he lifted up his eyes, there appeared to him three men standing near him. And as soon as he saw them he ran to meet them from the door of his tent, and adored down to the ground. And he said, Lord, if I have found favor in thy sight, pass not away from thy servant."[2] Note how Abraham speaking to the three said: "Lord," and not, "Lords." Abraham did not fully realize the meaning of this apparition. Not until another two thousand or more years had passed, did man learn what this apparition meant, namely, that in God there are three persons.

As we shall see in other lessons, God came on earth, more than nineteen hundred years ago, in the person of Jesus Christ. Before returning to heaven, He sent His Apostles to teach the nations, saying, "Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."[3]

In these words God clearly made known that there are three Persons in God. The three Persons in God are the Father, the Son, and the Holy Ghost.

Each one of these three Persons is God, has the nature of God, that is, the Divine nature, and is called a Divine Person, which means a person that is God.

The Father is neither the Son, nor the Holy Ghost. The Son is neither the Father, nor the Holy Ghost. The Holy Ghost is neither the Father, nor the Son. Hence, the Father, the Son, and the Holy Ghost, are distinct from each other.

1 Gen. I., 26.
2 Gen. XVIII., 1-3.
3 Matt. 3 Matt. XXVIII., 19.

Gustave Dore

"GOD APPEARED TO ABRAHAM. THERE APPEARED TO HIM THREE MEN."

The Father, the Son, and the Holy Ghost, are alike in existence, in wisdom, in power, in goodness, in beauty, in glory, in majesty. They are equal in all things.

The Father is the first person, the Son is the second Person, the Holy Ghost is the third Person.

The Son is begotten of the Father, being the perfect image the Father has of Himself. As He is begotten of the Father, He is the second Person.

As soon as the Father existed, He had in His own mind a perfect image of Himself, just as you see a perfect image of yourself in the looking-glass before which you stand. But, when you stand before the looking-glass, your image in the glass is not a real person, it is but a reflection of yourself. In case of God the Father, on the contrary, the image He has of himself in His own mind, is another Person, like Himself.

The Holy Ghost proceeds from the Father and the Son, being the love the Father and the Son have for one another. As the Holy Ghost proceeds from the Father and the Son, He is the third Person.

Three in one is called a trinity. Three Persons in one God is called the Blessed Trinity. So, the Father is the first Person of the Blessed Trinity, the Son is the second Person of the Blessed Trinity, the Holy Ghost is the third Person of the Blessed Trinity.

The Father, the Son, and the Holy Ghost have ***one*** and the same Divine nature and substance and, therefore, are but one God. This will be made clearer by a comparison. Peter, James, and John, have the same human nature; therefore, each one of them is man. But, they have ***not one*** and the same human nature, each one having his own human nature; therefore, they are not one man, but three men.

On the contrary, the three Divine Persons have not only the same Divine nature, but, also, **one and the same** Divine nature. Therefore, though each one of the three is God, they are not three Gods but one and the same God, having one and the same Divine nature and substance. To sum up:

How many Persons are there in God? In God there are three Divine Persons, really distinct, and equal in all things—the Father, the Son, and the Holy Ghost.

Is the Father God? The Father is God and the first Person of the Blessed Trinity.

Is the Son God? The Son is God and the second Person of the Blessed Trinity.

Is the Holy Ghost God? The Holy Ghost is God and the third Person of the Blessed Trinity.

What do you mean by the Blessed Trinity? By the Blessed Trinity I mean one God in three Divine Persons.

Are the three Divine Persons equal in all things? The three Divine Persons are equal in all things.

Are the three Divine Persons one and the same God? The three Divine Persons are one and the same God, having one and the same Divine nature and substance.

23-29 Q. When did God give the first hint that there is more than one person in God? In what words did God give the first hint that there is more than one person in God? How did God appear to Abraham? When God appeared to Abraham, how many "men" did Abraham see? How did Abraham address them? What did the apparition of the three men to Abraham mean? What did God say when He sent the Apostles to teach the nations? What did God make known in those words about the number of persons in God? Who are the three Persons in God? Is each one of these three Persons God? What is a Divine Person? Are the Father, the Son, and the Holy Ghost, distinct from each other? What does it mean to say that the Father, the Son, and the Holy Ghost, are distinct from each other? Are the Father, the Son, and the Holy Ghost, alike in all things? Name a few things in which the three Persons are alike. Which is the first Person? Which is the second Person? Which is the third Person? Why is the Son the second Person? How is the Son begotten of the Father? Why is the Holy Ghost the third Person? How does the Holy Ghost proceed from the Father and the Son? What is a trinity? What is the Blessed Trinity? Have the Father, the Son, and the Holy Ghost, the same Divine nature and substance? Have the Father, the Son, and the Holy Ghost, one and the same Divine nature and substance? Are the Father, the Son, and the Holy Ghost, one and the same God? Have Peter, James, and John, the same human nature? Is each of of them man? Have Peter, James, and John, one and the same human nature? How many men are Peter, James, and John?

Q 30-31. We cannot fully understand how in one God there are three Persons, because this is a mystery. Yet, we may make this a bit plainer by giving you some examples. There is but one sun; yet, in that one sun there are fire, heat, and light. Electricity is but one thing; but, it gives power, heat, and light. It moves the street car, heats the street car, and lights the street car. The soul is one, but, it has memory, mind, and will.

Let me tell you the story of St. Patrick and the Shamrock.

On Easter eve, St. Patrick, speaking about God to King Leogaire and his court, gathered from the ground a sprig of shamrock to explain how there are three Persons in one God. "Behold this little plant," he said to them, "on one stalk it bears three leaves; so, in like wise, in one God there are three Persons. The three leaves are distinct, separate from each other; in like manner, the three Divine Persons are distinct from each other. The three leaves are perfectly alike in shape, in color, in thickness; so, likewise, are the three Divine Persons equal to each other in wisdom, power, glory, in fact, in all things.

Though the Son is begotten of the Father, He exists as long as the Father. Though the Holy Ghost proceeds from the Father and Son, He exists as long as the Father and Son, or from all eternity.

You will understand this better by thinking of the fire. In the fire there are heat and light. The heat and light come from the fire, and, yet, they have existed as long as the fire; as soon as there was fire, there were heat and light as well.

So, likewise, though the Son is begotten of the Father, He exists as long as the Father; for, as soon as the Father existed, He had in His own mind a perfect image of Himself, which image is His Son. Again, though the Holy Ghost proceeds from the Father and the Son, He exists as long as the Father and the Son. Why? Because, as soon as the Father and the Son existed, they loved one another, and this love of the Father and the Son for one another, is the Holy Ghost.

But, in spite of all illustrations and explanations that may be given, we cannot fully understand how the three Divine Persons are one and the same God. It is not surprising that the great truth of the Blessed Trinity is a mystery, for all around us there are many things which we cannot understand. For instance, we can not understand how the blade of grass takes up the dead soil and changes it into its living self; nor how the same dead soil becomes wheat in wheat, oats in oats, peach in peaches, apple in apples; nor how the same grass or alfalfa turns into hair on the horse, into bristles on the pig, wool on the sheep, feathers on the goose; nor how the sun, the moon, and the stars do not fall out of the sky where we see nothing to support them. Things like these which we cannot fully understand we call mysteries. Though we cannot fully understand the mysteries mentioned, we do not doubt about them, because we see they are so.

We cannot fully understand how in one God there are three Persons. Yet, we believe it, because we hear it is so. We hear it from the Catholic Church through which God speaks to us. We know that God always speaks the truth. because He can neither deceive us, nor be deceived. He cannot be deceived because He is all wise. He cannot deceive because He is all holy, as you learned in the second lesson.

To sum up: **Can we fully understand how the three Divine Persons are one and the same God? We cannot fully understand how the three Divine Persons are one and the same God, because this is a mystery.**

What is a mystery? A mystery is a truth which we cannot fully understand.

30, 31 Q. Give one or more examples from nature of three in one. Tell St. Patrick's story of the Shamrock. What comes from fire and exists as soon as fire? Who proceeds from the Father and the Son, and exists as soon as the Father and the Son? Who is begotten of the Father, and exists as soon as the Father? Name two things we cannot understand? What do we call things we cannot fully understand? Can you understand why the stars do not fall from the sky? Why are you certain that the stars do not fall from the sky? Can we fully understand how there are three Persons in one God? Why do we believe that there are three Persons in one God? From whom do we hear that there are three Persons in one God? Does God always speak the truth? Why does God always speak the truth? Why can God not be deceived? Why can God not deceive us?

LESSON FOURTH

ON THE CREATION.

32 Q. The earth on which we live, the heavens above us with their clouds (first heaven), sun, moon, and stars (second heaven), and the abode of God where He manifests His glory (third heaven), and the persons and things they contain, did not always exist; they were made in the beginning of time, they were made from nothing, or created by God, So: **Who created heaven and earth, and all things? God created heaven and earth, and all things.**

32 Q. Did the earth, the heavens, and the persons, and things they contain, always exist? How many heavens are there? What is in the first heaven? What is in the second heaven? What does God manifest in the third heaven? When were the earth, the heavens and the things they contain, made? From what were the earth, the heavens and the things they contain, made? What is meant by creating? Who created heaven, and earth, and all things?

33 Q. We shall now see how God made all things. When your mother makes an apple pie, she not only needs apples, flour, water, sugar, and baking powder, but she has to work to make the pie, and needs time in which to do the work. When God makes a thing, He does not have to work. When God was about to make light, He said, "Be light made." And light was made. So, God made light without using any labor, or time; He made light by His word only. Let me explain to you what we mean by saying that God made things by His word only.

God has no body. He speaks no words as we do, with breath, lips, tongue, and teeth. He merely thinks and wills within Himself, in His own mind and will. To make light, God had but to think and will within Himself, "Be light made," and He had to think and will it but once. This is what we mean when we say that God made light by His word only, or, by a single act of His all-powerful will. We call the will of God all-powerful because it has power to do all things. So: **How did God create heaven and earth? God created heaven and earth from nothing by His word only; that is, by a single act of His all-powerful will.**

The Bible says that God created the world in six days. The Hebrew word which the English Bible translates by "day" may mean days of twenty-four hours or long periods of time. So, God may have created the world within six days of twenty-four hours, or within six long periods of time.

The first day, God made the light; the second day, the sky; the third day, the sea and the land; the fourth day, the sun, the moon, and the stars; the fifth day, the fish that are in the waters, and the birds that are in the air. The sixth

day, He created the animals on the earth. The same day, He created man.

33 Q. What does your mother need, besides apples, flour, water, and baking powder, to make an apple pie? Does God need time and labor, to make things? How did God make light? Does God speak words as we do? What did God have to do to make light? Why do we call the will of God all-powerful? How did God create heaven, and earth, and all things? In how many days did God create the world? What is meant by the **days** of creation? What did God create on the first day? What did God create on the second day? What did God create on the third day? What did God create on the fourth day? What did God create on the fifth day? What did God create on the sixth day?

34 Q. God created all persons and things. Man is the highest, the most important, of all the creatures we see on earth, because he has understanding and free will. Through his understanding and free will, man "rules over the fishes of the sea, and the fowls of the air and living creatures that move upon the earth."

In Heaven there are creatures who are higher than man; they are called angels. So: **Which are the chief creatures of God? The chief creatures of God are angels and men.**

34 Q. Which is the most important of all the creatures we see on the earth? Why is man the most important of the creatures we see on the earth? Where are these creatures who are higher than man? What do we call these creatures who are higher than man? Which are the chief creatures of God?

35 Q. The angels in Heaven, like our souls, are spirits that will never die, and have understanding and free will. Unlike our souls, the angels do not live in a body, and, for this reason, they are called pure spirits; this means that they are spirits and are nothing else.

Why are angels represented with wings? Angels are usually represented with wings to signify their ready obedience to God's commands.

We were created to know God, to love Him, and serve Him in this world and, after we get through this world, to be happy with God forever in the next life. The angels were not made to live on earth, but in **Heaven**; they were made to honor and praise, or **adore** God; they were made to see God face to face, to be made happy by this sight of God; thus they were created not only to adore, but also to **enjoy** God in Heaven. So: **What are angels? Angels are pure spirits without a body, created to adore and enjoy God in heaven.**

35 Q. In what ways are the angels of Heaven like our souls? In what ways are the angels of Heaven unlike our souls? What is meant by calling angels **pure spirits?** Were the angels created to live in this world? Where were the angels to live? Did the angels enjoy God in Heaven from the beginning of their existence? What are angels?

36 Q. Though the angels now see and enjoy God in Heaven, they have certain duties to perform:

(1) They must assist before the throne of God and minister unto Him. The server assists the priest at the altar, and waits on him, or ministers unto him; priests assist the bishop at his throne and wait on him; bishops assist the pope at his throne and minister unto him. The angels in Heaven assist before the throne of God and minister unto Him.

(2) The angels have often been sent as messengers from God to man. On such occasions, the angels take a body that man may see them and speak with them.

Thus, an angel accompanied young Tobias on his long journey. The angel of the Lord came to the prophet Elias asleep in the desert and touched him, and said, "Arise and eat." He looked, and, behold, there was at his head a hearth cake, and a vessel of water; and he arose and ate, and drank, and walked in the strength of that food, forty days and forty nights, unto the mount of God, Horeb.

(3) The angels are also appointed our guardians. They were appointed our guardians by God, for it is written in Scripture that "He hath given His angels charge over thee, to keep thee in all thy ways."[1]

Each one of us has a guardian angel. Our guardian angel watches over us from the beginning to the end of our lives. Our guardian angels watch over us by protecting us against dangers to the body, by coming to our aid in troubles of the soul, by praying to God with us and for us, and by suggesting to us that we be good. As a rule angels do these things without appearing to us. Sometimes, God lets them take a body. When Ismael fainted in the desert, God sent an angel to show a well of water to his mother Agar. Agar gave a drink to her son and revived him.[2] The patriarch Jacob compelled the angel with whom he had wrestled to bless him, declaring that we would not let go until he had received his blessing.[3]

This same patriarch Jacob teaches us by his example to implore the blessing of angels, even though we do not see them. Thus, when he was very old, he blessed his two grandsons, Manasses and Ephraim, and said: "The angel that delivereth me from all evils, bless these boys."[4]

The angel Raphael was appointed by God to be the companion and guide of the young Tobias. He preserved young Tobias from harm, restored the sight of his father, and

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1 Ps. XC., 11.
2 Gen. XXI., 17-20.
3 Gen. XXXII., 24.
4 Gen. XLVIII., 16.

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said to the elder Tobias: "When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord. For I am the Angel Raphael, one of the seven who stand before the Lord. Bless ye Him, and sing praises to Him."[1] So: **Were the angels created for any other purpose? The angels were also created to assist before the throne of God and to minister unto Him; they have often been sent as messengers from God to man; and are also appointed our guardians.**

In the picture you see how the guardian angel watches over the two little ones chasing butterflies and picking flowers on the brink of an abyss.

Angel of God, my Guardian dear,
To whom His love commits me here;
Ever this day be at my side,
To lead and guard, to rule and guide.

36 Q. Name three duties of the angels. How do the angels appear to men? Give an instance of angels sent by God as messengers to man. By whom were the angels appointed our guardians? Quote words of Scripture to prove this. Who has a guardian angel? How long do guardian angels watch over us? Name four ways in which our guardian angel watches over us. Give an instance when an angel helped some one in danger to the body. Give an instance when an angel gave his blessing. What angel offered the prayer of Tobias to the Lord? Give an instance of an angel who suggested to a man that he be good. Were the angels created for any other purpose besides adoring and enjoying God in heaven?

37 Q. When God had created heaven and earth and all things, He "saw all the things that He had made, and they were very good."[2]

Thus, all the angels, when God made them, were good. They were happy because they felt they were highly favored children of God almighty. However, as stated in the preceding question, the happiness they enjoyed in the beginning was not the happiness of heaven. They were to obtain this happiness of heaven by serving God during their time of trial. So: **Were the angels, as God created them, good and happy? The angels, as God created them, were good and happy.**

37 Q. How were all things when God made them? Were the angels good when God made them? Why were the angels happy when God made them? Did the angels enjoy the happiness of heaven from the beginning? How were they to obtain the happiness of heaven? Were the angels, as God created them, good and happy?

38 Q. But all the angels did not remain good. During their time of trial, many of the angels sinned. They sinned

1 Tobias XII.
2 Gen. I., 31.

by pride, wishing to be like God. "And there was a great battle in heaven; Michael and his angels fought with the dragon, and the dragon fought and his angels; and they prevailed not, neither was their place found any more in heaven. And that great dragon was cast out, that old serpent, who is called the devil and satan, who seduceth the whole world, and his angels were thrown down with him."[3] In another place, Scripture says: "God spared not the angels that sinned, but delivered them to the lower hell, unto torments."[4] The angels who sinned are no longer good angels, but fallen angels, or bad angels, or devils. They lost not only their goodness but their happiness as well; but they remained intelligent and powerful. Hence, the devils make dangerous enemies.

The devils, though fallen angels, are still pure spirits, or spirits without a body. But, they are no longer clean spirits. They are unclean spirits, because they are filled with sin. So: **Did all the angels remain good and happy? All the angels did not remain good and happy; many of them sinned and were cast into hell, and these are called devils or bad angels.**

38 Q. Did all the angels remain good? When did they sin? How did they sin? Did God spare the fallen angels? What do we call the fallen angels? What did the devils lose in sinning? What did they not lose in sinning? What kind of enemies are the devils? Did all the angels remain good and happy? Are the devils pure spirits? If so, why are they pure spirits? Are the devils clean spirits? If not, why are they not clean spirits?

3 Apoc. XII., 7-9.
4 2 Peter, II., 4.

LESSON FIFTH

ON OUR FIRST PARENTS, THE FALL OF MAN, AND ORIGINAL SIN.

39 Q. In the first lesson, we learned how God made the first man and the first woman. The first man is called Adam, which means, taken from the earth. The first woman is called Eve, which means, mother of all the living. So: **Who were the first man and woman? The first man and woman were Adam and Eve?**

Dear reader, this is a hard lesson. You will understand it better, if you remember the following facts. Besides human nature, God, in His great goodness, gave Adam and Eve five extra blessings, or special endowments, to which they had no right:

(1) He made them free from death, or immortal.

(2) He gave them a wonderful knowledge of all created things.

(3) He gave them a strong will, a will not inclined to wrong-doing, or a will free from evil inclination.

(4) He placed them in the Garden of Paradise, where nothing was wanting to their comfort and happiness.

(5) He made them holy, and promised them happiness in the life to come.

These five extra blessings were given to Adam and Eve, to keep as long as they would obey God. These five extra blessings were to pass down from Adam and Eve to all their descendants. But, Adam and Eve disobeyed God by eating of the forbidden fruit. In doing this, they became guilty of the first sin committed on earth, known as original sin. On account of original sin, Adam and Eve lost the five extra blessings. Having lost these five extra blessings, Adam and Eve could not pass them down to their descendants. Thus, we come into the world stripped of these five extra blessings intended for us by God, deprived of them, as Adam and Eve were deprived of them when they committed the first, or original sin. This is what we mean by saying we inherit original sin from our first parents.

39 Q. What is the name of the first man? What is the meaning of "Adam"? What is the name of the first woman? What is the meaning of "Eve"? How many extra blessings did God give to Adam and Eve? Repeat those five extra blessings. How long were Adam and Eve to retain those extra blessings? To whom were Adam and Eve to pass down those extra blessings? How did Adam and Eve disobey God? What sin did Adam and Eve commit by eating of the

forbidden fruit? What did Adam and Eve lose on account of original sin? Why could Adam and Eve not hand down these five extra blessings to their descendants? Of what blessings are we stripped when we come into this world? What do you mean by saying that we inherit original sin from our first parents?

40 Q. When Adam and Eve were created by God, or, as we say, came from the hand of God, they were free from all sin, that is, they were innocent. They were endowed with sanctifying grace, that is, they were holy. So: **Were Adam and Eve innocent and holy when they came from the hand of God? Adam and Eve were innocent and holy when they came from the hand of God.**

40 Q. What do you mean by saying that Adam and Eve came from the hand of God? From what were Adam and Eve free when they were created? What is meant by saying that Adam and Eve were innocent? Were Adam and Eve holy when they were created?

41 Q. Being creatures of God, Adam and Eve were bound to obey Him. **Did God give any command to Adam and Eve? To try their obedience God gave Adam and Eve the command not to eat of a certain fruit which grew in the garden of Paradise.**

41 Q. Were Adam and Eve bound to obey God? Why were Adam and Eve bound to obey God? What did God command Adam and Eve not to do? Why did God command Adam and Eve not to eat of a certain fruit?

42 Q. By the five extra gifts of God, man was sure of two chief blessings, namely, a life always pleasant, or a constant state of happiness here below, and everlasting happiness and glory in the next life. God intended these blessings for Adam and Eve if they kept his command, or remained faithful to Him. So: **Which were the chief blessings intended for Adam and Eve had they remained faithful to God? The chief blessings intended for Adam and Eve, had they remained faithful to God, were a constant state of happiness in this life and everlasting glory in the next.**

42 Q. What chief blessing would the five extra gifts of God have brought to man? On what condition did God intend to let Adam and Eve enjoy these blessings?

43 Q. But, alas! man did not keep the command of God. He was led to disobey God by the devil. The devil hated man for two reasons: (1) Because man was made to the image and likeness of God who had punished the devil; (2) because man was to occupy in heaven the place the devil had lost. The devil led man into sin out of jealousy to make man lose his happiness. Hidden under the form of a serpent, the devil told Eve that, if she and Adam would eat of the forbidden fruit, their eyes would be opened, and that they would be as Gods, knowing good and evil. Eve ate of the fruit, and gave of it to Adam, who also ate. By so doing,

both broke the command of God. So: **Did Adam and Eve remain faithful to God? Adam and Eve did not remain faithful to God; but broke His command by eating the forbidden fruit.**

43 Q. Did Adam and Eve keep the command of God? Who led man to disobey God? Why did the devil hate man? Why did the devil lead man into sin? Under what form did the devil hide when he spoke to Eve? What did the devil promise Eve if they would eat of the forbidden fruit?

44 Q. When Adam and Eve sinned by eating the forbidden fruit, they lost their freedom from sin, or innocence; they lost also their holiness, and with it the right to happiness in the next life, the fifth extra gift. They were doomed to sickness and death, losing thereby the first extra gift which was freedom from death. So: **What befell Adam and Eve on account of their sin? Adam and Eve on account of their sin lost innocence and holiness, and were doomed to sickness and death.**

44 Q. What did Adam and Eve lose on account of their sin? To what were Adam and Eve doomed on account of their sin?

45 Q. If Adam and Eve had obeyed God, had remained faithful to Him, they would have kept these five extra blessings, and would have passed them down to us, just as rich people leave their wealth to their children. But Adam and Eve disobeyed God, and lost these five extra blessings. Having lost them, they could no longer pass them down to their descendants; just as the man who loses his wealth can no longer give it to his children.

So, we come into this world like poor children of a ruined father who squandered his money, or like the degraded children of a nobleman who lost his title to nobility. We thus share in the sin of our first parents, and we share in their punishment. So: **What evil befell us on account of the disobedience of our first parents? On account of the disobedience of our first parents, we all share in their sin and punishment, as we should have shared in their happiness if they had remained faithful.**

45 Q. What could Adam and Eve have done for us if they had obeyed God? Could Adam and Eve pass down to us those blessings after they had disobeyed God? To whom are we like when we come into this world?

46 Q. In the two preceding questions, we learned that, on account of the disobedience of our first parents, we were doomed to death in this life, and lost our right to happiness in the next life. But, this is not all. Other evil results, or effects, followed from the sin of our first parents. Our human nature was spoiled, or corrupted by that sin. This corruption of our nature shows itself in two ways: (1) Before the sin of Adam and Eve, man was naturally very bright, understood things around him readily, without study.

Since the sin of Adam and Eve man has been dull, he is slow in understanding things, he understands few things without study. This is because the sin of our first parents darkened our understanding, and thus deprived us of the second special gift of God to man. (2) Before the fall of our first parents, man had strong will power, and was not inclined to wrong-doing. The sin of our first parents weakened our will, and left in us a strong leaning to evil-doing, or a strong inclination to evil. So: **What other effects followed from the sin of our first parents? Our nature was corrupted by the sin of our first parents, which darkened our understanding, weakened our will, and left in us a strong inclination to evil.**

It is not wrong for God to deprive us of these five extra blessings on account of the sin of Adam and Eve, because God did not owe us these five extra blessings, in any way. These five extra blessings were free and gratuitous gifts of God.

46 Q. In what way did our human nature suffer from the sin of our first parents? In how many ways does the corruption of our nature show itself? Briefly indicate these two ways?

47 Q. Through the sin of our first parents we lost the five extra blessings God meant and intended for us. The privation of these blessings is a spiritual stain on the soul. As this state of the soul is due to sin, it is called a state of sin, or simply a sin. We call it original sin. After Adam and Eve had committed original sin, they were in the state of original sin. We did not commit original sin, as explained above, but, we are born in the state of original sin, we inherit it. So: **What is the sin called which we inherit from our first parents? The sin which we inherit from our first parents is called original sin.**

This may be made plainer by an example. Parents may ruin their health by excesses of various kinds. Their children may not be guilty of the same excesses, yet, they may inherit the shattered health of their parents.

47 Q. What does the privation of the five extra blessings mean to our soul? Why do we call that stain on our soul, a sin? Did we commit original sin? How does original sin come to us? What do children inherit from parents who ruin their constitution?

48 Q. The sin we inherit from our first parents is called original, because it has to do with our origin or beginning. It is so called for two reasons: (1) Because it comes down to us from the origin or beginning of mankind, from our first parents; (2) because we have it from the beginning of our existence, that is, we are brought into the world with the stain, or the guilt of that sin on our soul. So: **Why is this sin called original? This sin is called original because it**

Louvre, Paris Murillo

"THE IMMACULATE CONCEPTION"

comes down to us from our first parents, and we are brought into the world with its guilt on our soul.

48 Q. What is the meaning of **original**? For how many reasons is the sin we inherit from our first parents called **original**? Give the reasons why this sin is called **original**?

49 Q. In question 20, we learned that God is merciful and always willing and ready, in this life, to forgive sin, under the proper conditions. This is true also, in the case of original sin. When original sin is forgiven, its greatest punishment is at once taken away, and man is again made holy, and given a right to never-ending happiness in the life to come. The other extra blessings lost by original sin are not given back. Thus, man is not allowed to return to the garden of Paradise, because it is written in the Bible that, "The Lord God sent him (Adam) out of the paradise of pleasure, to till the earth from which he was taken. And He cast out Adam; and placed before the Paradise of pleasure Cherubim (angels), and a flaming sword turning every way, to keep the way of the tree of life."[1]

This meant the loss of the fourth extra blessing, likewise, the extra blessings 1, 2, 3, (see explanations given in question 39) are not given back. Man remains deprived of these extra blessings, to show the wickedness of sin; to make us shun sin; to give us a chance to gather greater merits for the next life, by patiently suffering the ills of this life. So: **Does this corruption of our nature remain in us after original sin is forgiven? The corruption of our nature and other punishments remain in us after original sin if forgiven.**

49 Q. What punishment is taken away when original sin is forgiven? Indicate by number the punishments not taken away. Give three reasons why these punishments are not taken away?

50 Q. The descendants of Adam and Eve come into this world with the stain of original sin on their soul. They are conceived in original sin. Almighty God made one exception to this rule; He made it in favor of the Blessed Virgin Mary. She was kept free, or preserved, from the stain, or guilt, of original sin; she was conceived without the stain of original sin on her soul. Thus, she was stainless, or immaculate in her conception, she is, therefore, called the ***Immaculate Conception.*** This great favor, or privilege, was granted to the Blessed Virgin Mary through the merits of Jesus Christ, who was to become her Divine Son. You will learn more about the Divine Son of Mary in the following lessons. **Was any one ever preserved from original sin? The Blessed Virgin Mary, through the merits of her Divine Son, was preserved free from the guilt of original sin, and this privilege is called her Immaculate Conception.**

1 Gen. II., 23, 24.

50 Q. With what stain do the descendants of Adam come into the world? In whose favor did God make an exception to this rule? From what time was the Blessed Virgin Mary kept free from the stain of original sin? Why is the Blessed Virgin Mary called the Immaculate Conception? Through whose merits was the privilege of the Immaculate Conception granted to the Blessed Virgin Mary?

"I AM THE IMMACULATE CONCEPTION"

Dear reader, here is a nice little story on the Immaculate Conception. In the year 1858, on the banks of the Gave, near Lourdes, diocese of Tarbes in France, a wondrous Lady appeared several times, in the grotto of Massabielle, to a young girl, extremely poor, but simple and pious. The name of the girl was Bernadette Soubirous.

The Lady came in youthful and gentle aspect, clad in a white robe and veil, with a blue girdle, and a golden rose on her bare feet.

The first apparition took place on Feb. 11th, 1858. The Lady taught the girl to make reverently the sign of the cross, and, taking in her hands the rosary which hung loosely on her arm, she encouraged her to recite it by her own example. This she did also in the other apparitions. At the second apparition, the girl, dreading in her simplicity some devilish fraud, threw holy water at the Lady. The Lady smiled at Bernadette, more kindly even than before.

Appearing the third time, the Lady invited the girl to return to the grotto for fifteen days. She frequently spoke to her to pray for sinners, to kiss the ground, to do penance. She commanded her to tell the priests to build a chapel on the spot, and to hold solemn services at the place. She ordered Bernadette to drink from the spring, hidden under the sand, and to wash herself with its water.

On March the 25th, the feast of the Annunciation, Bernadette urgently asked the Lady for her name. The Lady, who had so many times deigned to appear to her, joining her hands before her breast, and raising her eyes to heaven answered: "I am the Immaculate Conception."

As the fame of the graces received by the faithful in the holy grotto increased, so also daily increased the concourse of people resorting thither, attracted by the sanctity of the place. Hence, the Bishop of Tarbes, moved by the report of the miracles performed in the place and the sincerity of the young girl, four years later, after most thorough investigation of the facts, publicly acknowledged the supernatural character of the apparition, and gave permission for the veneration of the Immaculate Virgin at that grotto.

THE BLESSED VIRGIN APPEARING TO
BERNADETTE SOUBIROUS

A church was speedily erected there, and from that time almost countless multitudes of people have yearly gone thither in accomplishment of a vow or to pray. They have gone from France, Belgium, Italy, Spain, and other countries of Europe, as well as from our own beloved America. At the present day, the name of our Lady of Lourdes is known all over the Catholic world. Should you ever visit Europe, do not fail to pay your respects to Our Lady of Lourdes.

LESSON SIXTH

ON ACTUAL SIN.

Part First—Mortal Sin.

51 Q. In the preceding lesson, we learned about the sin we inherit from our first parents, and which is called original sin. Besides the sin we inherit, there are sins which we commit ourselves; these sins are called actual sins; they are so called because they are due to our own acts. Thus, there are two kinds of sins, original and actual. So: **Is original sin the only kind of sin? Original sin is not the only kind of sin; there is another kind of sin, which we commit ourselves, called actual sin.**

51 Q. How many kinds of sin are there? Name the two kinds of sin. What are the sins called which we commit ourselves? Why are the sins we commit ourselves called actual sins?

52 Q. Actual sin may be committed in four ways:

(1) By thought; for instance, by thinking of other reason.
things during prayer, by thinking ill of others without

(2) By word; for instance, by taking the name of God in vain, by talking back to one's parents, by quarreling, by telling lies, by backbiting others.

(3) By deed; for instance, by stealing.

(4) By omission, or by not doing what we should do; for instance, by not obeying one's parents.

But thoughts, words, deeds, or omissions, to be sinful, must be contrary to the law of God, that is, contrary to the Commandments of God, or to the Commandments of the Church. Again, thoughts, words, deeds, or omissions, contrary to the law of God, to be sinful, must be wilful, or done knowingly and willingly. Thus, Peter who eats flesh-meat on Friday, not thinking it is Friday, does not sin, because he does not do it knowingly. Thus, also, Anna who does not hear Mass on Sunday, because she lives twenty miles from church, and has no way to go, does not sin, because she does not stay away from Mass of her own free will, or willingly. So: **What is actual sin? Actual sin is any wilful thought, word, deed, or omission contrary to the law of God.**

52 Q. In how many ways may actual sin be committed? Name the various ways in which actual sin may be committed? Give one example, each, of sin by thought, word, deed, or omission. When are thoughts, words, deeds, or omissions, sinful? When is a thing done wilfully?

53-56 Q. But all actual sins are not of the same kind. Some are ***mortal***, **others are *venial*. Mortal sin is a great sin,** or a grievous offense against the law of God. Venial sin is a little sin, or a slight offense against the law of God.

A comparison will show the difference between the two. You often heard of people who were poisoned. Well, there are two kinds of poison: there is deadly poison, or poison that kills; and there is another kind of poison that hurts and harms without killing. In like manner, mortal, or deadly, sin kills or takes away the life of the soul; venial sin hurts and harms the soul without taking away its life. ***Venial*** sin means a sin easily forgiven.

In the first lesson, you learned that the soul is immortal, that is, that it can not die. If so, how can mortal sin take away the life of the soul? Listen, that you may understand this well. The soul has two kinds of life: its natural life and its supernatural, or spiritual life. Mortal sin takes away the spiritual life of the soul, but leaves the soul its natural life. The spiritual life of the soul is called sanctifying grace.

In this world, the soul can regain its spiritual life by obtaining forgiveness of its mortal sin. But, when a man dies in mortal sin, his mortal sin can no longer be forgiven. Thus, his soul remains spiritually dead, the death of his soul becomes everlasting, his soul is damned. So, if a man dies in mortal sin, that mortal sin brings everlasting death and damnation on his soul.

To sum up: **How many kinds of actual sin are there? There are two kinds of actual sin: mortal and venial.**

What is mortal sin? Mortal sin is a grievous offense against the law of God.

Why is this sin called mortal? This sin is called mortal because it deprives us of spiritual life, which is sanctifying grace, and brings everlasting death and damnation on the soul.

A Christian without mortal sin on his soul is in the state of sanctifying grace. When he commits mortal sin, he is in the state of mortal sin. When he obtains forgiveness of his mortal sin, he is again in the state of sanctifying grace. But a soul cannot be in the state of mortal sin and in the state of sanctifying grace at the same time, just as a body cannot be dead and alive at the same time.

Raphael, 1483-1520

ST. MICHAEL AND THE DRAGON

The fight between St. Michael and the Dragon is related in the fourth lesson, under question 38. This picture is shown here to make us realize the dreadful effects of mortal sin. Mortal sin changed the beautiful angel Lucifer, bright as the morning star, into the horrid Dragon; drove him out of heaven, the home of everlasting bliss, into hell, where there "shall be weeping and gnashing of teeth." Luke XIII., 19.

In question 52, you learned that, in order to make any thought ,word, deed, or omission a sin, three things are necessary:

(1) It must be contrary to the law of God;
(2) It must be done knowingly;
(3) It must be done willingly.

In order that any sinful thought, word, deed, or omission, be a **mortal sin,** the three following conditions are necessary:

(1) The sinful thought, word, deed, or omission, must be greatly contrary to the law of God, or **grievous:**

(2) It must be done by one who knows very well what one is doing; it must be done quite knowingly, or **with sufficient reflection;**

(3) It must be done very willingly, or **with full consent of the will.**

So: **How many things are necessary to make a sin mortal? To make a sin mortal three things are necessary: a grievous matter, sufficient reflection, and full consent of the will.**

Thus, one is guilty of mortal sin when one very knowingly and quite willingly refuses to believe in God; when one very knowingly and quite willingly refuses to hope in Him; when one very knowingly and quite willingly speaks against God, or very knowingly and quite willingly misses Mass on Sunday, or very knowingly and quite willingly refuses to obey parents or superiors in matters of great importance, or very knowingly and quite willingly kills others, reads bad books, steals things of great value, speaks great evil of a neighbor. All these things, when done very knowingly and quite willingly, or with sufficient reflection and full consent of the will, are mortal sins.

53-56 Q. How many kinds of actual sin are there? Name the two kinds of actual sin. Give another word for mortal. What does mortal sin do to the soul? What does venial sin do to the soul? What is the meaning of the word venial? Can man's soul die? How many kinds of life can the soul have? Which life of the soul does mortal sin take away? What is the spiritual life of the soul called? Can a soul regain its spiritual life in this world? How can a soul regain its spiritual life in this world? Can mortal sin be forgiven in the life to come? In what state is a Christian without mortal sin on his soul? In what state is a man who commits mortal sin? In what state is a Christian who has obtained forgiveness of his mortal sins? Can one be in the state of mortal sin and in the state of grace at the same time? How many things are necessary to make any thought, word, deed, or omission, a sin? Name the things necessary. How many things are necessary to make a mortal sin? Name the things necessary to make a mortal sin. Give an instance of one committing a mortal sin.

LESSON SIXTH

ON ACTUAL SIN.

Part Second—Venial Sin.

57 Q. In the preceding question, you learned when a sin is a mortal sin. In the present question, you will see when a sin is not a mortal sin, but a venial sin. To make a sin mortal, three things are necessary: a grievous matter, sufficient reflection, and full consent of the will. If one of these three conditions is partly lacking, the sin is not mortal, but venial. Thus, the sin is not mortal, but only venial, if the thing contrary to the law of God is not grievous, but only slight; or if there is not sufficient reflection; or if there is not full consent of the will. So: **What is venial sin? Venial sin is a slight offense against the law of God in matters of less importance, or in matters of great importance it is an offense committed without sufficient reflection or full consent of the will.**

If one of the three things would be lacking entirely, there would be no sin at all, because one of the necessary conditions to make a sin, would be missing.

A few examples will make this clearer. Thus, distraction at prayer, disobedience in small matters, slight anger, stealing a few apples, telling a lie that does not injure anyone, are not grievous matter, and, therefore, are only venial sins, even when done with sufficient reflection and full consent of the will.

Six-year-old John who curses his playmates, knowing that he is saying something that is not very good, but not knowing how bad a thing it is, is guilty of only a venial sin, because there is not sufficient reflection.

Margaret who comes in at mass, on Sunday, when mass is almost over, partly through her fault, commits only a venial sin, because there is no full consent of the will.

Peter who, whilst asleep, curses his brother does not sin at all, because he does it without any reflection. Therefore, it cannot be called wilful; not being wilful, it is not sinful, because a sin is a **wilful** thought, word, deed, or omission, contrary to the law of God.

Charles who kills himself drinking poisoned milk, not knowing that the milk was poisoned, does not sin because he does it without any reflection.

Paul who is made to swallow poison, knowing that it is poison, does not sin because he does it, not willingly.

Charles who, whilst shooting at a deer, kills a man hidden in the brush, not knowing at all that there was a man there, does not sin, because he does it, not willingly.

William, batting in a game of baseball, is hit with the ball, and curses the pitcher. He is not guilty of mortal sin if, under the pang of pain, in a sudden fit of anger, he does it without sufficient reflection.

57 Q. What matter makes a sin venial? What reflection makes a sin venial? What consent of the will makes a sin venial? Can slight matter make a mortal sin? Can one commit a mortal sin without sufficient reflection? Can one commit a mortal sin without full consent of the will? Give two examples of sinful matter that is not grievous. Give an example where cursing is only venial sin because there is not sufficient reflection. Give an example where missing Mass on Sunday is not a mortal sin because there was no full consent of the will. Give an example where cursing is no sin, because there is no reflection.

58 Q. Dear children, when you have committed a venial sin, do not say, "It is only a venial sin." Do not say such a thing, because venial sin is a real evil, and does a great deal of harm to your soul. The effects of venial sin are the following:

(1) Venial sin lessens the love of God in our hearts, lessens its liveliness and warmth. A comparison from every day life may make this plain to you. When you turn the damper in the stove to shut off the draft, you do not take the fire out of the stove, nor any part of it; but, by shutting off the draught, you make the fire burn slower. In the same manner, venial sin does not take the love of God from our hearts, but lessens its workings in our hearts.

(2) By venial sin we displease, offend, and dishonor, God. Thereby we make ourselves less worthy of the help God gives people to shun evil and do good.

(3) Venial sin weakens the spiritual life of the soul, as sickness weakens the body. By weakening the life of our soul, venial sin weakens our power to resist mortal sin, as sickness weakens a person's power of resistance to a contagious disease.

To sum up: **Which are the effects of venial sin? The effects of venial sin are the lessening of the love of God in our hearts, the making us less worthy of His help, and the weakening of the power to resist mortal sin.**

58 Q. What does venial sin do to the love of God in our hearts? Of whose help does venial sin make us less worthy? Of what help does venial sin make us less worthy? Why does venial sin make us less worthy of God's help?

59 Q. After having spoken of the two kinds of actual sin, mortal and venial, and of the evil effects of sin, we shall now point out to you the main or chief sources of sin. A comparison will help us to understand better what is meant by the sources of sin. The source of the river is the point where it begins. Most Montana rivers begin in the mountains. The mountain ranges, therefore, are the sources of the Montana rivers. Do away with the mountains, and you do away with most of the Montana rivers.

As rivers have sources, so sins have sources. There are seven bad habits, or vices, which are the chief sources of sin. These sources of sin are called capital sins. Capital sins mean head-sins; so there are seven capital sins:

(1) Pride is thinking too much of oneself. Pride was the sin of Adam and Eve who wished to be as Gods, knowing good and evil. See Gen. III., 5, or Bible History, by Rt. Rev. Richard Gilmour, Old Testament, III., 3.

(2) Covetousness is too great a desire of worldly goods. Giezi lied to obtain presents to which he had no right, and was struck with leprosy in punishment for his sin. See 4 Kings, V., 27.

(3) We sin by lust, by immodest or impure thoughts, desires, words, or actions. This sin brought the general flood, or deluge, upon the world. See Gen. VI., or Bible History, Old Testament, VI. The same sin made the fire of heaven come down upon the cities of Sodom and Gomorrha. See Bible History, Old Testament, XI., 4, 5, 6. This same sin of lust robs thousands of health and wealth, leads many to an early grave in this world, and to eternal perdition in the next life.

(4) Anger is the desire of revenge, or, as men frequently put it, the desire to get even with one's neighbor. Esau was angry with his brother Jacob, because Jacob had obtained the blessing which their father had intended for Esau. In his anger Esau thought of killing his brother Jacob. See Gen. XXVII., 41, or Bible History, Old Testament, XIV., 6.

(5) Gluttony is too great eagerness for eating and drinking. Esau sold his birthright for a mess of pottage. See Gen. XXV., 29-34.

(6) Through envy we grieve over our neighbor's welfare, because it lessens our own happiness. The devil envied the happiness of man who was created to occupy the place the devil had lost in heaven. Through envy the devil led man into sin. See Gen. III., 1-6, or Bible History, Old Testament, III., 2.

(7) We are guilty of sloth when we neglect through laziness what is necessary to save our souls. David fell into two great sins of lust

and murder because he had become slothful in prayer. See 2 Kings, XI., or Bible History, Old Testament, LI.

To sum up: **Which are sources of sin? The chief sources of sin are seven: Pride, Covetousness, Lust, Anger, Gluttony, Envy, and Sloth; and they are commonly called capital sins.** Let not any one of these seven bad habits or vices get a hold on you, lest it become a source of sin in your soul.

59 Q. How many chief sources of sin are there? Name the chief sources of sin. What is the meaning of capital sin? 1. What is Pride? Give an example of Pride. Give an example of Covetousness. 3. How does one sin by Lust? On account of what sin was the Deluge brought upon the world? What sin made the fire of heaven come down upon Sodom? Of what does the sin of Lust rob man in this life? To what does Lust lead many in this life? To what does Lust lead many people in the life to come? 4. What is Anger? Give an example of Anger. 5. What is Gluttony? Give an example of Gluttony. 6. What is Envy? Give an example of Envy. 7. When are we guilty of Sloth? In what way was David slothful? Into what sins did sloth lead David?

LESSON SEVENTH

ON THE INCARNATION AND REDEMPTION.

Part First—Jesus Christ is God.

60 Q. By eating of the forbidden fruit at the suggestion of the devil, man had made himself a slave of the devil, sinned against God, and closed the gates of heaven. Man was powerless to undo what he had done; he could not free himself from the slavery of the devil, make up, or satisfy for his sin, and re-open the gates of heaven. So, man was perfectly helpless. God could have forsaken, or abandoned him, as he forsook the fallen angels. He did not, because the sin of man was less wicked than the sin of the devil. God took pity on man, and promised him a Redeemer, that is, some one who would free him, or redeem him from the slavery of the devil, satisfy for man's sin, and re-open to him the gates of Heaven. So: **Did God abandon man after he fell into sin? God did not abandon man after he fell into sin, but promised him a Redeemer, who was to satisfy for man's sin and re-open to him the gates of heaven.**

God promised a Redeemer to Adam and Eve; later He renewed the promise to the Patriarchs Abraham, Isaac, and Jacob, to King David, and to the Prophets. Each time God spoke of the Redeemer to come, He added some new feature about Him. In this manner the main features of His life were known before His coming. By the time of His coming, the Redeemer had been spoken of to such an extent that all were looking for Him, calling Him the Desired of Nations. His picture had been so well drawn by the Patriarchs and Prophets that men of good will could easily recognize Him when He appeared on earth, just as the audience in a play recognize the main actor from the picture given by his advance agents. You see, dear children, the Patriarchs and Prophets were, so to say, the advance agents of the Redeemer.

60 Q. What did man do by eating of the forbidden fruit? Could man undo what he had done by eating of the forbidden fruit? Could God have forsaken man after he had sinned? Whom did God forsake after they had sinned? Why did God not forsake man after he sinned? What did God promise man after he had sinned? What was the Redeemer to do for man? To whom did God promise a Redeemer? When God renewed the promise of a Redeemer, did He just repeat the former promises? To what extent had the Redeemer been spoken of by the time He was to come? How well had the picture of the Redeemer been drawn before He came? How can we recognize the leading actor of a play, when he appears on the stage? What were the Patriarchs and Prophets to Christ?

61 Q. The Redeemer was promised from the beginning, but did not come for four thousand years or more. During all that time, men wondered who would be sent by God to redeem man. At the appointed time, God sent Jesus Christ

as the Redeemer of mankind. Jesus Christ is the Redeemer of all mankind, that is, of Adam and Eve and all their descendants. He is the Redeemer of all who lived before His coming, of all who lived at the time of His coming, and of all who were to live after the time of His coming.

By order of God, He was called Jesus which word means Savior.[1] He was so called, because He was to save His people from their sins.[2]

During His life, Jesus was often called Jesus of Nazareth because He lived at Nazareth most of His life. He was given the title the ***Christ*** (Greek), or the ***Messias*** (Hebrew), both of which mean anointed, because this was the title which was given by the Prophets to the Redeemer to come. The Prophets had given the Redeemer the title ***The Christ,*** or ***Anointed,*** to signify that he would be king, prophet, and priest. As you know, in olden times, kings, prophets, and priests were anointed. We call Jesus ***Our Lord,*** or ***Our Blessed Lord*** because He is the Lord and Master who redeemed us from the slavery of the devil. So: **Who is the Redeemer? Our Blessed Lord and Savior Jesus Christ is the Redeemer of mankind.**

61 Q. How many years passed before the promised Redeemer came? Whom did God send as the Redeemer? What is meant by saying that Jesus Christ is the Redeemer of mankind? By whose order was the Redeemer called Jesus? What is the meaning of **Jesus?** Why was the Redeemer called **Jesus?** Why was the Redeemer called **Jesus of Nazareth?** What other title was given to the Redeemer? From what language comes the word **Christ?** What is the meaning of **Christ?** From what language comes the word **Messias?** What is the meaning of **Messias?** Why did the Prophets give the title of **Christ** to the Redeemer? Who were anointed in olden times?

62 Q. In the preceding question you learned that Jesus Christ came to redeem us.

Why, how, could He redeem us? What is He? Is He God, angel, or man? Jesus Christ is both God and man.

Jesus Christ is God. He is one of the three Divine Persons. Which One, the Father, the Son, or the Holy Ghost? He is not the Father, nor the Holy Ghost, but the Son, the Son of God, or God the Son. He is the Second Person of the Blessed Trinity. Like God the Father and God the Holy Ghost, He is true God. He always was the Son of God, He is everywhere, He knows all things, He can do all things.

Man could not redeem himself from the sin of Adam and Eve. Man could make himself a slave of the devil, but he could not buy back his freedom, or redeem himself. The Son of God became man to redeem man from the slavery of the devil.

1 Luke I., 31.
2 Matt. I., 21.

When the Son of God became man, He did not cease to be God, so, He was both God and man, true God and true man. Hence: **What do you believe of Jesus Christ? I believe that Jesus Christ is the Son of God, the second Person of the Blessed Trinity, true God and true man.**

62 Q. What is Jesus Christ? Is Jesus Christ God the Father, God the Son, or God the Holy Ghost? Which person of the Blessed Trinity is Jesus Christ, the first, the second, or the third? Was the Son of God always God? Where is the Son of God? What does the Son of God know? What can the Son of God do? Could man redeem himself? Why did the Son of God become man? When the Son of God became man, did He continue or cease to be God? What is Jesus Christ?

63 Q. Let me explain why Jesus Christ is true God. For instance, we say truly that James is man, because he is the son of a man, because his father was a man. In like manner, Jesus Christ is God, because He is the Son of God, because His Father is God. Hence: **Why is Jesus Christ true God? Jesus Christ is true God because He is the true and only Son of God the Father.**

How do we know that Jesus Christ is the Son of God and true God? We know it from God the Father who said so at the Baptism, and at Transfiguration of Christ: "And Jesus being baptized, forthwith came out of the water; and lo, the heavens were opened. And behold a voice from heaven saying: This is My beloved Son, in whom I am well pleased."[1] The same words were spoken by God the Father at the Transfiguration of Christ. See Matthew, XVII., 5.

We know that Christ is God because, like God, He knows all things, even men's most secret thoughts. Many instances are quoted in the Gospel, proving that Christ knew man's thoughts. Thus, we read in St. Matthew's Gospel[2] "And Jesus seeing their thoughts, said: Why do you think evil in your hearts? Whether is easier, to say, Thy sins are forgiven thee; or to say: Arise and walk. Then said He to the man sick of the palsy: Arise, take up thy bed, and go into thy house."

We know that Jesus Christ is God because, in His own name, by His own power, He could do all things. Thus, at the wedding of Cana, He changed water into wine.[3] He multiplied the loaves of bread and the fishes.[4] He stilled the storm at sea by rebuking the wind and the rage of the water.[5] He showed God-like power over plants by cursing the fig tree and causing it to wither; He showed God-like power over animal creation, when He made the fish bring to Peter the penny of the tribute.[6] He cured the most

1 Matt. III., 16, 17.
2 IX., 4, 5, 6.
3 John II., 6-11.
4 John VI., 6-14.
5 Luke VIII., 22-25.
6 Matt. XVII., 23-26.

obstinate diseases without medicine, care, or treatment, often by His words only, at times by the mere touch of the hem of His garment. The Gospel is full of instances of such healings. In St. Matthew's Gospel we read: [1]"And there came to Him great multitudes, having with them the dumb, the blind, the lame, the maimed, and many others; and they cast them down at His feet, and He healed them. So that the multitudes marveled seeing the dumb speak, the lame walk, the blind see. And they glorified the God of Israel."

He restored the dead to life by His word only, thereby proving that He is master of life and death: "And when He came nigh to the gate of the city behold a dead man was carried out. And He said: Young man, I say to thee, arise. And he that was dead sat up and began to speak."[2]

Another time, He raised Lazarus from the dead: "He cried out with a loud voice: Lazarus, come forth, and presently he that had been dead came forth."[3]

He drove the evil spirits out of the bodies men, thus proving that, in the invisible spirit world, He is the Supreme Spirit, that is, God.[4]

Wonderful deeds like these are called miracles. The greatest miracle of Jesus was His own resurrection from the dead.[5] In the Gospel, we read how Christ, foretold His resurrection and how He arose from the dead, in spite of his enemies who tried to prevent His rising from the dead.

63 Q. Why is James man? Why is Jesus Christ God? From whom do we know that Jesus Christ is God? When did God the Father say that Jesus Christ is God? In what words did God the Father say that Jesus Christ is God? What does God know? What did Jesus Christ know? Did Jesus Christ know men's secret thoughts? In the case of what sick man did Jesus Christ show that He knew the thoughts of men? What can God do? What could Jesus Christ do? Name a miracle done by Christ on lifeless beings. Name a miracle done by Christ on plants. Name a miracle done by Christ on dumb animals. Name a miracle Christ performed on men. Name a miracle done by Christ on a dead person. Name a miracle done by Christ on an evil spirit. Which was the greatest of Christ's miracles?

1 XV., 30, 31.
2 Luke VII., 12-15.
3 St. John XI., 43, 44.
4 Matt. VIII., 28-32.
5 Matt. XXVIII.

JESUS GIVES SIGHT TO THE MAN BORN BLIND.

And Jesus passing by, saw a man who was blind from his birth; . . . when he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay upon his eyes. And said to him: Go, wash in the pool of Siloe, which is interpreted, Sent. He went therefore, and washed, and he came seeing. The neighbors therefore, and they who had seen him before that he was a beggar, said: Is not this he that sat, and begged? Some said: This is he. But others said: No, but he is like him. But he said: I am he. They said therefore to him: How were thy eyes opened? He answered: That man that is called Jesus, made clay, and anointed my eyes, and said to me: Go to the pool of Siloe, and wash. And I went, I washed, and I see. And they said to him: Where is he? He saith: I know not. They bring him that had been blind to the Pharisees. Now it was the Sabbath when Jesus made the clay and opened his eyes. Again therefore the Pharisees asked him how he had received his sight. But he said to them: He put clay upon my eyes, and I washed, and I see. They say therefore to the blind man again: What sayest thou of him that hath opened thy eyes? And he said: He is a prophet. The Jews then did not believe concerning him, that he had been blind and had received his sight, until they called the parents of him that had received his sight, and asked them, saying: Is this your son, who you say was born blind? How then doth he now see? His parents answered them, and said: We know that this is our son, and that he was born blind; but how he now seeth, we know not; or who hath opened his eyes, we know not; ask himself; he is of age, let him speak for himself. These things his parents said, because they feared the Jews; for the Jews had already agreed among themselves, that if any man should confess him to be Christ, he should be put out of the synagogue. Therefore did his parents say: He is of age, ask him. They therefore called the man again that had been blind, and said to him: Give glory to God. We know that this man is a sinner. He said therefore to them: Now we know that God doth not hear sinners; but if a man be a server of God, and doth his will, him he heareth. From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind. Unless this man were of God, he could not do anything. They answered, and said to him: Thou wast wholly born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when He had found him, He said to him: Dost thou believe in the Son of God? He answered, and said: Who is He, Lord, that I may believe in Him? And Jesus said to him: Thou hast both seen Him; and it is He that talketh with thee. And he said: I believe, Lord. And falling down he adored Him.

ANGEL ANNOUNCING TO B. V. MARY THAT THE SON OF GOD
WAS TO BE BORN OF HER

Murillo, 1618-1682

LESSON SEVENTH

ON THE INCARNATION AND REDEMPTION.

Part Second—Jesus Christ is Man.

64 Q. Jesus Christ is not only God but also man. Why is Jesus Christ man? Because He became man, was born of the Blessed Virgin Mary, and has a human body and a human soul like ours. So: **Why is Jesus Christ true man? Jesus Christ is true man because He is the Son of the Blessed Virgin Mary and has a body and soul like ours.**

64 Q. Is Jesus Christ anything else besides God? Why is Jesus Christ man? Of whom was Jesus Christ born? What kind of body and soul has Jesus Christ?

65 Q. In the preceding questions we have seen that Jesus Christ is both God and man, which means that He has two natures, the nature of God and the nature of man. An eagle has the nature of an eagle, man has the nature of man, God has the nature of God. Jesus Christ is both God and man; hence: **How many natures are there in Jesus Christ? In Jesus Christ there are two natures, the nature of God and the nature of man.**

Jesus Christ is both God and man. Sometimes He acted as God, sometimes He acted as man. He acted as man when He ate, drank, fasted, walked, rode, sailed, landed, wept, spoke, sang, slept, wakened, when He suffered and died. He acted as God when, as explained in question 63, He stilled the tempest, changed water into wine, multiplied the loaves of bread and the fishes, healed the sick, raised the dead to life, cast out the devil, foretold the future, raised Himself to life again, ascended into heaven.

65 Q. What nature has the eagle? What nature has man? How many natures has Jesus Christ? What natures has Jesus Christ? Give three different ways in which Jesus Christ acted as man. Give three different ways in which Jesus Christ acted as God.

66 Q. But though Jesus Christ has two natures, He is but one person, a Divine person. This is an important truth of the Christian religion. If Jesus Christ were two persons, if he were both a human person and a divine person, it would have been merely a human person who died for us, and the death of that human person could not have redeemed us. So: **Is Jesus Christ more than one person? Jesus Christ is but one Divine person.**

How is it that Jesus Christ, who has a human body and a human soul like ours, is not a human person as we are? It is true that our human body and our human soul make a human person. But the human body and the human soul of

Christ did not make a human person because, before they could do so, Christ united them with His one Divine Person.

66 Q. What does the union of a human body and a human soul make? Do the human body and the human soul of Christ make a human person? Why do the human body and the human soul of Christ not make a human person? What kind of person is Jesus Christ?

67 Q. Jesus Christ is one of the three Divine Persons, He is the Second Person of the Blessed Trinity, the Son of God, true God. Because He is God, He was always God, since God has no beginning, He always was, or exists from all eternity. Because He is God, Jesus Christ was always equal to God the Father and God the Holy Ghost. So: **Was Jesus Christ always God? Jesus Christ was always God, as He is the Second Person of the Blessed Trinity, equal to His Father from all eternity.**

But Jesus Christ is not only God, He is also man. As man He is less than God the Father, and less than God the Holy Ghost.

67 Q. Which Person of the Blessed Trinity is Jesus Christ? Is Jesus Christ God? Was Jesus Christ always God? Why was Jesus Christ always God? Is Jesus Christ, as God, equal to God the Father and God the Holy Ghost? As man, is Jesus Christ equal to God the Father, and to God the Holy Ghost?

68, 69 Q. Jesus Christ was always God, but He was not always man. He was not man until He became man. He became man more than nineteen hundred years ago, by taking a body and a soul like ours. The taking of a human body and a human soul by Jesus Christ is called the Incarnation. So: **Was Jesus Christ always man? Jesus Christ was not always man, but became man at the time of His Incarnation.**

What do you mean by the Incarnation? By the Incarnation I mean that the Son of God was made man.

There are about sixteen hundred million persons on earth. Of these sixteen hundred millions, six hundred millions believe that Jesus Christ is the Son of God made man. These are called Christians, which means followers of Christ. Christians look upon the Incarnation of the Son of God as the greatest event in human history, they count the years from the time of His birth and call the years after the coming of Christ, years of Our Lord, or A. D. (Anno Domini). Thus, this booklet was printed A. D. 1924, which means in the year nineteen hundred twenty-four of Our Lord, or since the birth of Christ.

68-69 Q. Was Jesus Christ always man? When did Jesus Christ become man? How did Jesus Christ become man? What is the Incarnation? How many million people are on earth? How many million men believe that Jesus Christ is the Son of God made man? How do Christians look upon the Incarnation of the Son of God? What is meant by saying that we are in A. D. 1924?

Most of the Chinese, Japanese, Hindoos, Turks, are not Christians. The Christian nations lead the nations of the earth. They are the most enlightened, the most moral, the most refined, the most progressive. It is Christianity that gives the Christian nations the first rank among the nations of the earth.

All Christians glory in the Incarnation of the Son of God. Think of the honor that came to human nature when it was personally united with the Son of God. Think of the humility of the Son of God, the Creator, Who at His Incarnation became also a poor creature.

70 Q. We shall now see **how** the Son of God became man. Listen to the story as told in the first chapter of the Gospel of St. Luke. "The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, * * * and the virgin's name was Mary. And the angel being come in, said unto her: Hail full of grace! The Lord is with thee: blessed art thou among women! Behold thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name Jesus * * * The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born to thee, shall be called the Son of God." So: **How was the Son of God made man? The Son of God was conceived and made man by the power of the Holy Ghost, in the womb of the Blessed Virgin Mary.**

You will remember that both Adam and Eve were created without either father or mother. The body of Adam was made from the slime of the earth, the body of Eve, from a rib taken from Adam. Jesus became man with a human mother, but without a human father. This was done through the power of God the Holy Ghost. Why do we say that Jesus was made man through the power of God the Holy Ghost rather than through the power of God the Father. Because the Incarnation was a work of divine love for fallen man, and the works of love are **ascribed** to the Holy Ghost, just as the works of great power are **ascribed** to the Father, and the works of Divine wisdom to the Son. However, you should bear in mind that all works of God, done outside of God, are common to the Three Divine Persons.

Jesus is the son of the Blessed Virgin Mary, not the son of St. Joseph, who was merely His foster-father. It was the duty of St. Joseph to provide for the Blessed Virgin Mary and the Infant Jesus.

70 Q. Who was sent by God to announce the Incarnation? To whom was the Angel Gabriel sent? In what city lived the Blessed Virgin Mary? Where is Nazareth? What name was the Blessed Virgin Mary to call her Son? By whose order was Mary to call her Son Jesus? How did God make the bodies of our first parents? Did

Jesus Christ have a human father? What works do we ascribe to God the Father? What works do we ascribe to God the Son? What works do we ascribe to God the Holy Ghost? Why do we ascribe the work of the Incarnation to the Holy Ghost? Which divine works are common to the three Divine Persons? Was St. Joseph the real father of Jesus Christ? What was St. Joseph to Jesus Christ?

71 Q. After the angel had announced to the Blessed Virgin Mary that she had been chosen to be the mother of Jesus Christ, the Blessed Virgin went to visit her cousin St. Elizabeth. When St. Elizabeth saw the Blessed Virgin, she was inspired by the Holy Ghost and said, "Whence is this to me, that the mother of my Lord should come to me?"[1] In these words St. Elizabeth called the Blessed Virgin the mother of her Lord, of her God. Following the example of St. Elizabeth, we call the Blessed Virgin the Mother of God. Thus, in the Hail Mary we say, "Holy Mary, Mother of God, pray for us." Calling Mary the Mother of God does in no way imply that Mary gave to Jesus His Divine nature. He took from her only His human nature. Notwithstanding this, Mary is rightly called the Mother of God, because she is the mother of Jesus Christ who is God. Let me explain this by a story. When, in 1914, Benedict XV was elected Pope, his mother was still living. As soon as she heard the good news, she gave five thousand lire to the poor, to thank God for the great honor of being the mother of the Pope. And all the newspapers of the world wrote about the mother of the new Pope. And was she not the mother of the Pope? It is true she had not made him Pope, but nevertheless, the Pope was her son, and she was the mother of the Pope. In like manner, the Blessed Virgin Mary did not make Jesus Christ God, but Jesus Christ who is God, was also her Son, and she was the Mother of God. Hence: **Is the Blessed Virgin Mary truly the Mother of God? The Blessed Virgin Mary is truly the Mother of God, because the same Divine Person who is the Son of God is also the Son of the Blessed Virgin Mary.**

71 Q. Whom did the Blessed Virgin Mary visit after the Annunciation? What did St. Elizabeth say when she saw the Blessed Virgin Mary? How do Christians follow the example of St. Elizabeth? In what prayer do we call the Blessed Virgin Mary the Mother of God? Why is the Blessed Virgin Mary rightly called the mother of God? Why did Mrs. Della Chiesa give five thousand lire to the poor on the day her son was elected Pope? Did Mrs. Della Chiesa make her son Pope? Was she right in looking upon herself as the mother of the Pope? Why was she right in looking upon herself as the mother of the Pope?

72 Q. When our first parents sinned by eating of the forbidden fruit, God, at once promised to send a Redeemer. However, God did not send the Redeemer at once, nor even soon, but waited four thousand years or more before send-

1 Luke I., 43.

ing Him. God kept man waiting to make him realize his own sheer helplessness and his utter need of help from God. When the time set by God for the birth of the Redeemer had come, all nations of the world were looking for Him. The prophets called Him "The Desired of all nations." So: **Did the Son of God become man immediately after the sin of our first parents? The Son of God did not become man immediately after the sin of our first parents, but was promised to them as a Redeemer.**

72 Q. When did God first make known that He would send a Redeemer? How long did God wait before sending the Redeemer? Why did God wait so long before sending a Redeemer? When the time for the coming of the Redeemer arrived, who was looking for Him? How did the Prophets designate the expected Redeemer?

73 Q. Jesus Christ teaches that to be saved we must believe in Him and keep the commandments. "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned."[1] Again, "If thou wilt enter into life, keep the commandments."[2]

But what about the people who lived before the Redeemer came? How could they be saved? They had to believe in a Redeemer to come, if they had learned that He was to come, and they also had to do what they knew to be right. The Jewish people, the chosen people of God, knew what was right from the Ten Commandments which God has given to their leader Moses, on Mount Sinai. Other people knew what was right from the law of God written in their hearts. Besides the Ten Commandments, the Jews had to keep also the law of Moses in matters of worship. So: **How could they be saved who lived before the Son of God became man? They who lived before the Son of God became man could be saved by believing in a Redeemer to come, and by keeping the Commandments.**

73 Q. What must we do to be saved according to the teaching of Jesus Christ? Quote a text of Scripture to show that we must believe in order to be saved. Quote a text from Scripture to show that we must keep the Commandments. What were the people who lived before Christ to do to be saved? What law were the Jews to keep besides the Ten Commandments?

NAZARETH.

In what kind of a house did the Blessed Virgin Mary live at Nazareth, when the angel announced to her that she had been chosen to become the mother of Jesus? What is preserved of that house at the present day? In Nazareth to this day are to be found many dwellings which comprise two parts, a little house resting upon the side of hill and covered by a terrace formed of branches of trees and clay; then, at the back of this, a grotto cut into the rock. It was a house of this sort that was occupied by the humble Virgin of Nazareth.

1 Mark XVI., 16.
2 Matt. XIX., 17.

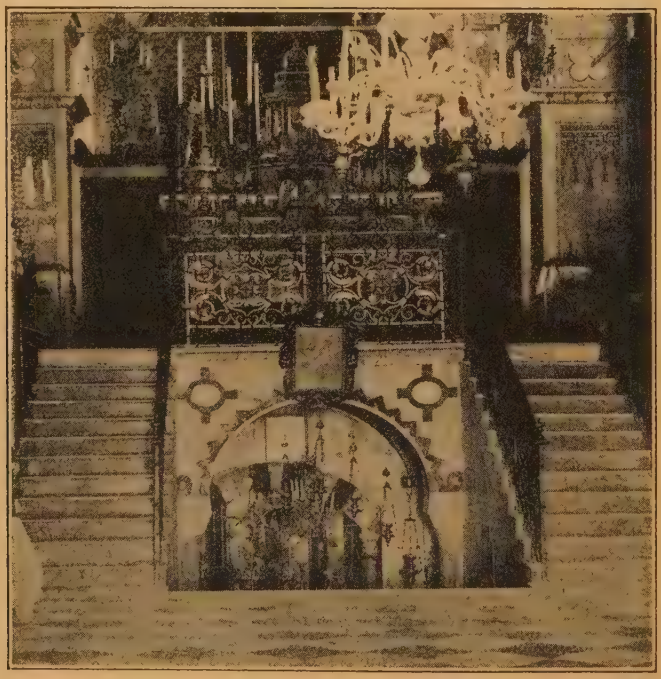
Between the years 326 and 336, a splendid basilica was built by Constantine the Great, the first Christian emperor, on the spot where Mary had received the visit of the Angel Gabriel. This basilica was repeatedly ruined by the Mohammedans, and rebuilt by the Christians.

In the present church there are some granite pillars which belonged to the first basilica.

The picture shows a partial interior view of the present Basilica of the Annunciation. In the upper part of the picture, you see the main altar. Under the main altar is, what is known as the Grotto of the Annunciation. This Grotto is believed to have been the room where the angel announced to Mary that she had been chosen to become the mother of God. In this room there is an altar made of precious marble. Above it, there is an excellent picture representing the Annunciation. Under the altar, there is a marble slab with this inscription: "Verbum Caro Hic Factum Est." This means "Here the Word was made flesh" or, in other words, "Here the Son of God was made man."

Christian Pilgrims visiting Nazareth kiss this slab with mingled feelings of awe, love, and gratitude for the mystery of the Incarnation.

Give the name of the present church at Nazareth. On what spot is this church built? Where is the Grotto of the Annunciation? Quote inscription under the altar of the Grotto.



GROTTO OF THE ANNUNCIATION AT NAZARETH

NATIONAL SHRINE TO THE BLESSED VIRGIN MARY.

The women of the United States erected an imposing obelisk on the grave of Mrs. Mary Washington, at Fredericksburg, Virginia. This enduring monument was erected to the memory of Mrs. Mary Washington because she was the mother of George Washington, the first president, and savior of our country. As you are aware, Washington freed America from subjection to England. The contribution of one dollar each by women all over the United States paid for the memorial.

As Mary Washington was the mother of the savior of our country, so was the Blessed Virgin Mary the mother of Jesus, our Savior. Jesus saved us, not from subjection to a foreign nation, but from the slavery of the devil.

As the American women generally built a monument to Mary Washington, so are the Catholic women of the United States building a National Shrine to the Blessed Virgin Mary, on the grounds of the Catholic University at Washington, D. C. Very Rev. B. A. McKenna, Catholic University, Washington, D. C., is treasurer for the monument.

THE SONG OF HIAWATHA.

Under Q 72, you learned that, when the time set by God for the birth of the Redeemer had come, all the nations of the earth were looking for Him. We find a trace of this universal belief among our own North American Indians. A tradition is prevalent among them, of a personage of miraculous birth, who was sent among them to clear their rivers, forests and fishing grounds, and to teach them the arts of peace. He was known among different tribes by the several names of Michabou, Chiabo, Manabozo, Tarenyawagon, and Hiawatha. The song of Hiawatha by our poet, Henry Wadsworth Longfellow, is based on this Indian tradition.

Read the Song of Hiawatha and

"You shall hear how Hiawatha
Prayed and fasted in the forest,
Not for greater skill in hunting,
Not for greater craft in fishing,
Not for triumphs in the battle,
And renown among the warriors,
But for profit of the people,
For advantage of the nations."

LESSON SEVENTH

ON THE INCARNATION AND REDEMPTION.

Part Third—On the Birth of Christ.

74 Q. In question 70 we learned how the Son of God became man. In question 74 the catechism tells us when the Son of God became man. The Son of God was conceived and made man when the Angel Gabriel was sent to the Blessed Virgin Mary and announced to her that she, of all women, had been chosen to become the mother of God. We call that day Annunciation day, because on that day the angel announced to Mary that she had been chosen to become the mother of God. So: **On what day was the Son of God conceived and made man? The Son of God was conceived and made man on Annunciation day—the day on which the Angel Gabriel announced to the Blessed Virgin Mary that she was to be the Mother of God.**

Every year the Church celebrates a special feast in honor of the Annunciation of the Angel to the Blessed Virgin Mary. This feast falls on the twenty-fifth of March.

Every day, morning, noon, and evening, in the larger cities, Christians are reminded of the Annunciation by the ringing of the church bell, known as the ***"Angelus."*** Whilst the bell rings the people recite a certain prayer called the Angelus. This prayer is so called from its first word in Latin, angelus, which means angel.

THE ANGELUS.

The angel of the Lord declared unto Mary, and she conceived of the Holy Ghost.

Hail Mary, etc.

Behold the handmaid of the Lord; be it done unto me according to thy word.

Hail Mary, etc.

And the Word was made flesh, and dwelt among us.

Hail Mary, etc.

Pray for us, O holy Mother of God!

That we may be made worthy of the promises of Christ.

Let Us Pray.

Pour forth, we beseech thee, O Lord, Thy grace into our hearts, that as we have known the Incarnation of Christ, Thy Son, by the message of an angel, so, by His passion and cross, we may be brought to the glory of His resurrection. Through the same Christ our Lord. Amen.

74 Q. When was the Son of God conceived and made man? What do we call the day on which the Angel announced to Mary that she was to be the Mother of God? When do we celebrate the Feast of the Annunciation? Of what does the **Angelus** bell remind us? What is the meaning of the word **Angelus**? Do you know the prayer called the **Angelus**?

75 Q. Nine months after the Annunciation, the Blessed Virgin Mary and St. Joseph arrived at Bethlehem. They had come to Bethlehem in obedience to the decree of the Roman Governor that all the people should have their names recorded in their own cities. "And Joseph also went up from Galilee out of the City of Nazareth into Judea, to the City of David, which is called Bethlehem; because He was of the house and family of David."[1] Finding no room in the public inn, they sought lodging for the night in a nearby grotto or cave to which animals had access. There, amid the straw which served as a bedding for the beasts, far from friends, on a cold winter night, the Blessed Virgin Mary brought forth the Redeemer of man, wrapped Him up in swaddling clothes and laid Him in the manger. So: **On what day was Christ born? Christ was born on Christmas day in a stable at Bethlehem, over nineteen hundred years ago.**

The birth of Jesus is celebrated on the 25th of December. In English the feast is called Christmas which means the Mass of Christ. The feast was given the name of Christmas many centuries ago at a time when all the English people were Catholic, and celebrated the day by assisting at the Mass of the birth of Christ.

75 Q. When did St. Joseph and the Blessed Virgin Mary go to Bethlehem? Why did St. Joseph and the Blessed Virgin Mary go to Bethlehem? Where did St. Joseph and the Blessed Virgin find lodging for the night? Where did the Blessed Virgin bring forth the Redeemer? On what day do we celebrate the birth of the Redeemer? Why is the feast of the birthday of Christ, called Christmas?

76 Q. Soon after Christ was born, St. Joseph, His foster-father, was told by an angel to flee to Egypt with Jesus and His mother, because King Herod sought to kill the Infant Jesus. But King Herod soon died amidst dreadful pains. After his death, an angel of the Lord appeared to St. Joseph, telling him to return to the land of Israel, because Herod was dead. St. Joseph took Jesus and His Mother to Nazareth in Galilee. Jesus lived in Nazareth, with the Blessed Virgin Mary and St. Joseph, until He was about thirty years of age. As a child, though truly God, He was obedient to His mother and His foster-father. As a young man, Jesus worked with St. Joseph as a carpenter, earning His daily bread in the sweat of His brow.

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1 Luke II., 4.

In December A. D. 29, Jesus was baptized publicly by St. John the Baptist, in the Jordan. And lo, at the moment the Lord arose from the water, and was praying, the heavens were opened, the Holy Ghost came down upon Him in the form of a dove. At the same time a voice from heaven was heard, saying, "Thou art My beloved Son; in Thee I am well pleased."[2]

After fasting for forty days in the desert and being tempted by the devil, Jesus came again to the country where St. John was baptizing. When St. John saw Jesus, he pointed Him out publicly, and declared Him to be the Son of God.[3]

Having thus twice been declared to be the Son of God, Jesus began His public ministry. During that time He went about Palestine, the Holy Land, teaching the people what to believe and what to do to go to heaven. Meanwhile He wrought all kinds of miracles to prove that He is the Son of God, God Himself.

Knowing that He would linger on earth but a few years, Jesus instituted His Church to continue His work on earth.

The Scribes and the Pharisees became jealous of Jesus because the people loved Him and followed Him. The chief priests gave Judas, the wicked Apostle, thirty pieces of silver to deliver Jesus into their hands, and then made Pontius Pilate, the Roman Governor, condemn Him to death. So: **How long did Christ live on earth? Christ lived on earth thirty-three years, and led a most holy life in poverty and suffering.**

76 Q. Who told St. Joseph to flee to Egypt with Jesus and His Mother? Why were they to flee to Egypt? When did an Angel tell St. Joseph to return to the land of Israel? To what place did St. Joseph take Jesus and Mary after their return from Egypt? Until what age did Jesus live in Nazareth? What did Jesus do as a child in Nazareth? What did Jesus do as a young man in Nazareth? When was Jesus baptized? By whom was Jesus baptized? Where was Jesus baptized? Who came down upon Jesus after His baptism? What did the voice from Heaven say about Jesus after His baptism? What did St. John the Baptist say of Jesus when Jesus returned from the desert? What did Jesus teach the people? What did Jesus do to prove that He is God? Why did Jesus institute His Church? How did Jesus institute His Church? Why were the Scribes and the Pharisees jealous of Jesus? What did the chief priests give Judas to deliver Jesus into their hands? Who condemned Jesus to death?

77 Q. Christ became man to satisfy for our sins and to reopen to us the gates of Heaven. He could have done this by a single good work, for instance, by His sufferings in the stable at Bethlehem. However, He suffered more in order to show us His great love. But it was not enough

2 Luke III., 22.
3 John I., 30-34.

for Jesus to reopen the gates of Heaven, He also had to show us the way to Heaven. He showed us the way to Heaven by his example during the thirty years of His private life, and by His teachings and example during the three years of His public life. So: **Why did Christ live so long on earth? Christ lived so long on earth to show us the way to Heaven by His teachings and example.**

77 Q. Why did the Son of God become man? How could Christ have reopened the gates of Heaven to us? Was it enough for Christ to reopen the gates of Heaven? How did Christ show us the way to Heaven?

THE LORD'S PRAYER.

One day Our Lord was in a certain place praying. When he ceased, one of His disciples said to Him: "Lord teach us to pray, as John also taught his disciples. And Jesus said to them: When you pray, say:

"Our Father, who art in Heaven,
Hallowed be Thy name;
Thy kingdom come,
Thy will be done on earth as it is in Heaven.
Give us this day our daily bread;
And forgive us our trespasses as we forgive those who trespass against us,
And lead us not into temptation,
But deliver us from evil.
Amen."

This prayer is known as "The Lord's prayer" because it was composed by Our Lord. It is sometimes called the "Our Father" because it begins with these words.

The "Our Father" is the most venerable of all prayers, because it was composed by our Blessed Lord and Savior Jesus Christ Himself. It is the most perfect of prayers, because it contains all we may desire, and presents our petitions in the order in which we should desire them. In the first part and introduction to the prayer, our Lord teaches us to call God "Our Father," thereby impressing upon us the fatherhood of God and the brotherhood of man. God is our father because He created and redeemed us, adopted us as His children in baptism, and prepared for us the heavenly inheritance. We add "Who art in heaven," because, though God is present everywhere, He manifests His glory to the angels and saints in heaven. These words, moreover, remind us of the majesty of God, incite us to pray with greater reverence and inspire us to suffer, do and dare more courageously in the battle of life because of the hope of reaching some day the heavenly home of Our Father.

The second part of "Our Father" comprises seven petitions. As said above, these petitions express all we may rightly desire and come in the order in which we should desire things.

The third and last part of the "Our Father" is comprised in the word "Amen," which means, here, "May it be so—may these petitions be granted.

What may be desired, and in what order should we desire things? We should desire, first, to attain the end for which we were created; second to obtain the means enabling us to reach our end; third, not to be hindered by obstacles from reaching our end. As to the first point, what is the end for which we were created? With the catechism you answer: "God made me to know Him, to love Him, to serve him in this world and to be happy with Him forever in the next." The first two petitions of the Lord's Prayer cover these two points. By saying, "Hallowed be Thy name," in the first petition, we wish that the name of God, that is, God Himself, may be known, loved and served by all men in this world. By adding, in the second petition. "Thy kingdom come," we pray that all men may be happy with God forever in Heaven. But in order to attain the kingdom of God in Heaven, man must first belong to the kingdom of God on earth, the Church. In the second petition of the "Our Father," therefore, we ask not only that all men may reach Heaven in the life to come, but that all may be members of the Church in this life.

Next come the means to reach our end, Heaven. The first and foremost means to attain our end is doing the will of God, because "not every one that saith 'Lord, Lord,' shall enter into the kingdom of Heaven; but he that doeth the will of my Father who is in Heaven, he shall enter into the kingdom of heaven." (Matt VII., 21). Therefore, in the third petition we say, "Thy will be done on earth as it is in Heaven." Though we can never hope on earth to do the will of God as fully, as unceasingly, as fervently, as the angels in Heaven, we nevertheless ask God, in imitation of the angels, to do His will as perfectly as possible by avoiding all willful transgressions of His commandments. But, in order to do the will of God in all things, we need His assistance; therefore, we ask God in the fourth petition, as a second means to attain our end, "to give us this day our daily bread," whether we mean by this holy communion, whose daily reception benefits man, or whether we understand thereby, the food, clothes, shelter, health and all other requirements of soul and body. By having us pray for our daily bread for "this day" only, and not for several days, Christ teaches us to pray every day.

But we meet with many obstacles on the path to Heaven. We pray for the removal of these obstacles in the fifth, sixth and seventh petitions of the "Our Father." The greatest obstacle is sin. For this reason we beg pardon for our sins, saying: "Forgive us our trespasses as we forgive those who trespass against us." Here Christ gently reminds us of the necessity of forgiving our enemies if we wish to obtain forgiveness.

A second obstacle is temptation, which leads to sin. Hence the petition, "Lead us not into temptation." Here we ask not that we may not be tempted, but that God may not permit us to be over-

come by temptation, which means to be led into temptation. In other words, we ask that God may grant us generous and efficacious aid to overcome temptation.

A third obstacle to salvation is evil in general, whether of body or soul. We pray against it in the seventh and last petition of the "Our Father," "but deliver us from evil."

THE ANGELICAL SALUTATION.

The recitation of the Lord's Prayer is frequently followed by that of the Angelical Salutation or the ***Hail Mary.***

The "Hail Mary" is sometimes called the Angelical Salutation or the Salutation of the Angel, because its first words were spoken by the Angel Gabriel, when he was sent by God to the Virgin Mary to announce that she had been chosen to become the Mother of God.

The "Hail Mary" contains three parts. The first part: "Hail (Mary) full of grace, the Lord is with thee, blessed art thou amongst women" contains the words used by the Angel in saluting the Blessed Virgin.[1]

The second, "and blessed is the fruit of thy womb (Jesus)" is borrowed from the inspired greeting of St. Elizabeth to the Blessed Virgin, on the occasion of the Visitation.[2]

The petition, "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen." was added by the Church itself.

Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

"Hail Mary" means "I greet thee, Mary." Well may we greet her whom the Angel of God was sent to greet.

"Full of grace" The Angel called Mary full of grace because:

1. She had received more grace than any other creature, the human nature of Christ alone excepted;

2. She had never lost any grace by committing sin;

3. She had unceasingly increased the grace given her by good works.

It may also be noted here that Mary had received grace from the moment of her immaculate conception (See Qu. 50).

God had given more grace to Mary than to any other creature, to fit her to become the mother of His Son.

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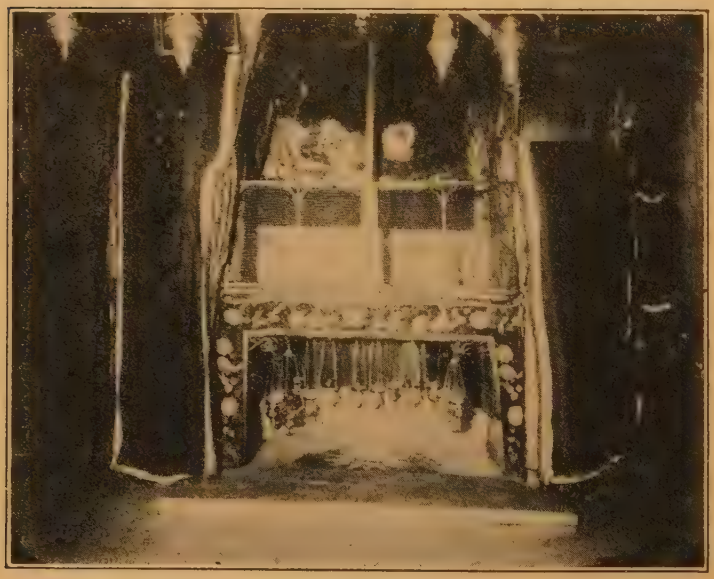
1 Luke I., 28.
2 Luke I., 42.

The Angel said to Mary: **"The Lord is with thee; blessed** (worthy of praise, esteemed, happy) **art thou among** (in the class or number of, above) **women"** because God had chosen her in preference to all other women to become the mother of His Son.

"Pray for us" Though Mary is the mother of God, she remains a mere human being and cannot give us anything; all she can do is to pray God for us. However, as she is the mother of God, her prayers are more likely to be heard by God than those of any other creature. We have a striking instance of the power of Mary's prayer at the wedding of Cana, where Christ changed water into wine at her request, although His hour to perform public miracles had not yet come.

"Sinners" We call ourselves sinners to excite Mary to pray the harder for us.

"And at hour of our death" We ask Mary to pray for us particularly at the hour of our death because then above any other time we will be in need of assistance.



THE GROTTO OF THE NATIVITY AT BETHLEHEM

was transformed into a splendid sanctuary by the Empress St. Helena, before the year 326. It is situated under the Basilisca of the Nativity. In the floor of the Grotto there is a star surrounded with this inscription: "Here Jesus Christ was born of the Virgin Mary." Fifty-three lamps are kept burning in the Grotto day and night, year in, year out.

LESSON EIGHTH

OUR LORD'S PASSION, DEATH, RESURRECTION, AND ASCENSION.

78 Q. As you learned in the preceding lesson, the whole life of Christ was a life of poverty and suffering. The sufferings He endured the last twenty-four hours of His life were greater than any thing He suffered before, and are commonly called His Passion.

(1) **Jesus Christ suffered a bloody sweat.** The last night of His life, our Lord went to the Garden of Olives to pray. Being God and seeing the future as we see the present, He knew what He would suffer during the next twenty-four hours. He knew, too, how useless His sufferings would be for those who would refuse to believe in Him or keep His commandments. These thoughts overwhelmed His soul with grief. He said: "My soul is sorrowful even unto death. My Father, if it be possible, let this chalice (suffering) pass from Me. Nevertheless, not as I will, but as Thou wilt."[1] "His sweat became as drops of blood trickling down upon the ground."[2]

(2) **Jesus Christ suffered a cruel scourging.** He was arrested by His enemies under the leadership of Judas, the traitor. He was led to the house of Annas, who insulted Him; thence to Caiphas, the high priest, where His enemies cried out, "He is worthy of death"; thence to Pontius Pilate, the Roman Governor, that he might condemn Him to death. Pilate finding no fault in him, tried to save Him. To satisfy the Jews, Pilate ordered Jesus to be scourged. The soldiers took our Blessed Savior out of the hall into the court yard, stripped Him of His clothes, tied Him to a pillar, and whipped, or scourged, Him with leathern thongs which were studded with bits of bone or lead.

(3) **Jesus was crowned with thorns.** Jesus had admitted to Pilate that He was king, but that His kingdom was not of this world. The soldiers made Jesus a mock-king. They put a scarlet cloak about Him, and platting a crown of thorns, they pressed it upon His head, and, as a mock-scepter for their new mock-king, the villians put a reed in His right hand. And they came to Him, and bowing the knee before Him, they saluted Him saying: "Hail, King of the Jews!" And spitting upon Him, they took the reed, and struck His head.

(4) **Jesus was crucified.** To excite the pity of the Jews Pilate showed them Jesus crowned with thorns. When they had seen Him, they cried out saying, "Crucify Him,

1 Matt. XXVI., 38, 39.
2 Luke XXII., 44.

crucify Him!" Pilate said, "Take Him you, and crucify Him, for I find no cause in Him." And he delivered Him to them to be crucified. And bearing His own cross, Jesus went forth from the Palace of Pilate to that place which is called Calvary. And they crucified Him, and crucified with Him two thieves, one on the right hand, and the other on the left. So: **What did Jesus Christ suffer? Jesus Christ suffered a bloody sweat, a cruel scourging, was crowned with thorns, and was crucified.**

78 Q. What is meant by the Passion of Christ? Where did our Lord pray the last night of His life? Does God see the future? What thoughts filled Christ with grief in the garden of Olives? What prayer did Christ say in the Garden? Describe the bloody sweat of Jesus. To whom was Christ led by His enemies? Did Pilate find Jesus guilty? Why did Pilate order Jesus to be scourged? With what did the soldiers scourge Jesus? Why did the soldiers make Christ a mock-king? Describe the crowning with thorns. What did Pilate do to excite the pity of the Jews for Jesus? What did the Jews cry out on seeing Jesus crowned with thorns? What did Pilate reply to the Jews asking that Jesus be crucified? At what place did Christ take the Cross? To what place did He carry His cross? Between whom was Christ crucified?

79 Q. Jesus was crucified on the Friday before Easter, about noon, and died about three o'clock in the afternoon. From noon until three o'clock in the afternoon, there was darkness over the whole earth. When Christ died, the veil of the temple was rent in two, from the top even to the bottom, and the earth quaked, and the rocks were rent, and the graves were opened, and many of the bodies of the saints that had died arose. The Centurion, the Roman army officer in charge of the soldiers who had crucified Jesus, seeing what took place, said of Him, "Indeed, this was the Son of God." Thus: **On what day did Christ die? Christ died on Good Friday.**

79 Q. When was Christ crucified? When did Christ die? When was the sun darkened on Good Friday? What happened when Christ died? What did the Centurion say when Christ died?

80 Q. The day on which Christ died was full of sorrow and suffering for Him. It was a sad day for Jesus, but it was a good day for us; hence, we call it ***Good Friday.***

Good Friday was a good day for us for two main reasons: (1) Because, by suffering so much for us of His own free will, Christ showed His great love for us, and makes us love Him in return. (2) Because Christ purchased the greatest blessings for us at the price of His Precious Blood. What were these blessings? He freed us from the slavery of the devil, He made us friends with God again, He reopened for us the gates of heaven. So: **Why do you call that day "good" on which Christ died so sorrowful a death? We call that day**

"good" on which Christ died because by His death He showed His great love for man, and purchased for him every blessing.

80 Q. What kind of day was Good Friday for Christ? What kind of day was Good Friday for us? For how many reasons was Good Friday a good day for us? Name these reasons. What blessings did Christ purchase for us on Good Friday? At what price did Christ purchase the blessings He obtained for us?

81 Q. Christ died on Calvary. "And bearing His own cross, He went forth to that place which is called Calvary, but in Hebrew Golgotha."[1] At the time of Christ, Calvary was "A rocky knoll fifteen feet high, the summit of which, bare and rounded in the shape of a skull, had earned for it the name of Golgotha, or Calvary." (Bauermeister: New Guide to the Holy Land, page 72.) The Latin word ***Calvaria*** (Calvary) and the Hebrew word Golgotha mean skull, and the rocky knoll on which Christ was crufified was called Calvary because it had the shape of a skull.

Though Calvary was but a knoll fifteen feet high it is often called Mount Calvary. So: **Where did Christ die? Christ died on Mount Calvary.**

81 Q. Where did Christ die? What does the Gospel of St. John call Calvary? What is the Hebrew name for Calvary? What is the meaning of Calvary? What was Calvary at the death of Christ?

82 Q. Persons condemned to the death of the cross were sometimes tied to the cross with ropes. Jesus was nailed to the cross. This had been foretold by the Prophet David, saying, "They have pierced my hands and feet."[2]

On the other hand, Jesus Christ, foretelling His passion, had said: "Behold we go to Jerusalem, and all things shall be accomplished which were written by the Prophets concerning the Son of Man."[3]

Moreover, it is the unanimous belief of the ancient Christian writers, known as the Fathers of the Church, that Jesus was nailed to the Cross.

It is commonly believed that our Lord was laid upon the Cross as it rested on the ground, and fastened to the Cross by means of hugh iron nails driven through His hands and feet.

And they crucified with Jesus two thieves, one on the right hand and the other on the left, and Jesus in the midst.[4] So: **How did Christ die? Christ was nailed to the Cross and died on it between two thieves.** One of the two thieves blasphemed Christ saying: "If thou be Christ save Thyself and us." The other said to Jesus: "Lord, remember me when Thou shalt come into Thy kingdom." And Jesus said

1 St. John XIX., 17.
2 Ps. XXI., 17.
3 Luke XVIII., 31.
4 John XIX., 18 and Luke XXIII., 33.

to him, "Amen, I say to thee, this day thou shalt be with Me in paradise."[1] This teaches us that it is never too late to repent.

82 Q. How was Jesus fastened to the cross? Who foretold that the hands and feet of Jesus would be pierced? Who stated that all prophecies concerning the Son of Man would be accomplished? What did the Fathers of the Church believe about the manner of the Crucifixion? Who were crucified with Jesus?

83 Q. When the enemies of Jesus came to arrest him He could have walked away from them as He walked away from His enemies at Nazareth;[2] He could have crushed His enemies just as He caused them to fall to the ground before they led Him away;[3] He could have summoned His angels as He told Peter when that Apostle drew his sword to protect Him.[4] But Jesus was mindful that He had come to suffer and die for our sins, and He allowed His enemies to arrest Him and put Him to death. Thus were fulfilled the words of Isaias, the prophet, "He was offered because it was His own will."[5]

Why did Christ will to die for us? Christ willed to die for us to wash us from our sins. Jesus "washed us from our sins in His own blood."[6] So: **Why did Christ suffer and die? Christ suffered and died for our sins.**

83 Q. Did Jesus have power over His enemies? How did Jesus show His power over His enemies in the Garden of Olives? Where else did Jesus walk away from His enemies? Why did Christ allow His enemies to put Him to death? Why did Christ will to die for us?

84 Q. Since Jesus died on the cross to make up for our sins, sin must be a great evil, God must hate sin, and it must be very necessary to make up or satisfy for sin. So: **What lessons do we learn from the sufferings and death of Christ? From the sufferings and death of Christ we learn the great evil of sin, the hatred God bears to it, and the necessity of satisfying for it.**

84 Q. Why do you think that sin is a great evil, that God hates it, and that it is necessary to satisfy for it?

85, 86, 87, 88 Q. On account of the sin of Adam and Eve, the gates of Heaven were closed against them and all their descendants. The gates of Heaven were to remain closed until the Redeemer would reopen them. From the time of Adam and Eve to the time of Christ, more than four thousand years passed. During that time the patriarchs, the prophets, and many other holy persons died. As the gates of Heaven were closed, these holy people could not enter

1 Luke XXIII., 39-49.
2 Luke IV., 16-30.
3 John XVIII., 6.
4 Matt. XXVI., 53 and John XVIII., 11.
5 Is. LIII., 7.
6 Apoc. I., 5.

Heaven. They were gathered in a special place of rest called ***Limbo*** where they patiently waited for the coming of the Redeemer.

In accordance with the common manner of speaking of Holy Scripture and the Holy Fathers, Limbo is to be found in the lower part of the earth. When Christ died on the cross, His soul went down at once into Limbo. Here the souls of all the holy people who had died before Christ's coming, were waiting for Him. Christ went to bring them the good news, the joyful tidings that He had died for them on the Cross, and that, by shedding His blood for man, He had redeemed man from the slavery of the devil and sin, and paid the price for the reopening of the gates of Heaven. He announced to the holy souls in Limbo that, when He Himself would ascend into Heaven, He would take them with Him.

The Apostles' Creed speaking of Christ's going down to Limbo says that **He descended into Hell.** How is this? Hell is frequently used in Scripture, and in the language of the Church, as a general name for the world of the dead, outside of Heaven. Thus, the word ***Hell*** may mean four different places or states. These places or states are:

(1) The ***Limbo of the Fathers,*** where the just were waiting for the coming of the Redeemer.

(2) The ***Limbo of the Infants*** who die with original sin.

(3) ***Purgatory*** where the souls of the good people are purified from the remains and stains of sin.

(4) The ***Hell of the Damned,*** that is, of those who die in the state of mortal sin.

When Christ died, His soul descended into the ***Limbo of the Fathers.*** So you see, kind reader, that when the Apostles' Creed says that the soul of Christ descended into Hell, it does not mean the Hell of the Damned, but the place called the Limbo of the Fathers.

The souls of the just who were detained in Limbo received Christ with the utmost joy. They were delighted to learn that He would take them to Heaven on the day of His Ascension.

So, after His death on the cross, Christ's soul descended into Limbo. What became of His body? When evening was come, Joseph of Arimathea, a member of the Jewish council known as the Sanhedrin, but a secret believer in Christ, went in boldly to Pilate, and asked for the body of Jesus. Pilate, having learned from the Centurion that Jesus had died, granted his request, and Joseph of Arimathea and Nicodemus took the body from the Cross, wrapped it in clean

Church of S. Maria Novella, Florence — Simone Martin, 1283-1344

CHRIST IN LIMBO

linen cloth with spices, in accordance with the Jewish custom. They laid the body in a new sepulchre belonging to Joseph of Arimathea. This sepulchre was hewn out of the solid rock, and was situated in a nearby garden.

The Divine nature of Christ remained united both with His soul in Limbo and with His body in the Holy sepulchre.

To this day, what is believed to have been the very sepulchre of Christ, is pointed out in Jerusalem. A church was built on the spot by the first Christian emperor, Constantine the Great. It was dedicated in A. D. 336. It has been destroyed and rebuilt several times. The church built on the site of Calvary at the present day is known as the Church of the Holy Sepulchre. It shelters both the place of the crucifixion of Christ and the tomb hewn out of the rock in which the sacred body of Christ was buried. It is visited every year by thousands of pilgrims from all parts of the world. Every day priests say Mass on the stone bench on which the sacred body of the Redeemer lay for three days.

To sum up: **Whither did Christ's soul go after His death? After Christ's death His soul descended into Hell.**

Did Christ's soul descend into the Hell of the damned? The Hell into which Christ's soul descended was not the Hell of the damned, but a place or state of rest called Limbo, where the souls of the just were waiting for Him.

Why did Christ descend into Limbo? Christ descended into Limbo to preach to the souls who were in prison—that is, to announce to them the joyful tidings of their redemption.

Where was Christ's body while His soul was in Limbo? While Christ's soul was in Limbo His body was in the holy sepulchre.

85-86-87-88 Q. Why were the gates of Heaven closed again against Adam and his descendants? How long were the gates of Heaven to remain closed? How much time had elapsed from the sin of Adam and Eve to Christ? What holy persons died during that time? What became of the holy persons who died before Christ? Where was Limbo? Whither did Christ's soul go when He died? Why did Christ's soul descend into Limbo? What is the general meaning of the word Hell? How many places or states may **Hell** mean? Name the places or state meant by **Hell.** Where did Christ's soul go after His death? What does the Apostles' Creed mean by saying that Christ descended into Hell? Who asked Pilate for the body of Jesus? What was Joseph of Arimathea? When did Joseph of Arimathea ask Pilate for the body of Jesus? Who took the body of Jesus from the Cross? How was the body of Jesus prepared for burial? In what kind of a sepulchre was the body of Christ buried? In whose sepulchre was Christ buried? Where was this sepulchre? Where was the Divine nature of Christ whilst He was buried? Who built the first church on the Sepulchre of Christ? What does the Church of the Holy Sepulchre shelter?

89 Q. The soul of Christ remained in Limbo from Friday afternoon until Easter Sunday morning. Early, Easter Sunday morning, the soul of Christ returned to His body in the holy sepulchre, and Christ arose from the dead. The

The Basilica of the Holy Sepulchre shelters Golgotha or Calvary, where Christ was crucified at point marked G. in the ground plan, the Holy Sepulchre where Christ was buried, at point marked C., the Chapel of the Apparition where Christ appeared to Mary Magdalen, at point marked D., the Finding of the Cross, where St. Helena found the Cross of Christ in 312 at point marked F., at the extreme right of the cut. The Chapel of the Angel, marked 13, is the vestibule of the Holy Sepulchre. It was there that the Holy Women, on Easter Sunday morning, found the Angel who announced the Resurrection of Christ.

risen body of Christ was the same body He had before He died, but it had the qualities of a glorified body. It could no longer suffer, that is, it had impassibility; it shone like the sun, that is, it had brightness; it was swift as thought, that is, it had agility; it could penetrate matter, that is, it had subtility. Because Christ's glorified body had the quality of subtility, He arose from the grave without removing or breaking the stone, going through it as the sunbeam goes through the glass.

When Jesus had arisen, "Behold there was a great earthquake. For an angel of the Lord descended from Heaven; and coming, rolled back the stone, and sat upon it. And His countenance was as lightning, and his rainment as snow. And for fear of him, the guards were struck with terror, and became as dead men."[1]

Having risen to life again, Christ could die no more, He was immortal. So: **On what day did Christ rise from the dead? Christ rose from the dead, glorious and immortal, on Easter Sunday, the third day after His death.**

Christ arose from the dead on the Jewish Feast of the Pasch, or Passover. The Passover was a great day with the Jews because it was instituted to remind them of their deliverance from the slavery of the Egyptians. But Easter Sunday is a still greater day for us, because on it we celebrate our freedom from the slavery of the devil and sin through the Death and Resurrection of Christ.

The Christian feast of Easter falls on the first Sunday after the first full moon following the 21st of March. Thus, it may come as early as March 22, and as late as April 25.

89 Q. How long did the soul of Christ remain in Limbo? When did the soul of Christ return to His Body? What happened when the soul of Christ re-entered His body? What kind of life did Christ's soul give to His body at the Resurrection? How did Christ rise from the Holy Sepulchre? Name the properties of a glorified body? What happened to the earth after Christ had risen? What caused the earthquake? How did the Angel look? How did the sight of the Angel frighten the guards? What did the Pasch of the Jews recall? Why do we celebrate Easter? How does Easter rank among the Feasts of the Church year? When does Easter fall? How early may Easter fall? How late may Easter come?

90 Q. After His Resurrection, Christ appeared now and then to His followers. Thus, He appeared to St. Mary Magdalen; to the other holy women; to St. Peter; to the two disciples on the way to Emmaus; to the Apostles during the absence of Thomas; to the Apostles, Thomas included; to the seven disciples near the Lake of Genesareth; to a multitude of disciples on a mountain in Galilee; to James; and, finally, to His Apostles on Mount Olivet, whence He ascended into Heaven.

1 Matt. XXVIII., 2-4.

"Now Thomas, one of the Twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe. And after eight days again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then He saith to Thomas: Put in thy finger hither, and see My hands; and bring hither thy hand, and put it into My side; and be not faithless, but believing. Thomas answered, and said to Him: My Lord, and my God. Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed." (John, XX., 24-29).

Guerceno, 5190-1666
DOUBTING THOMAS

Christ appeared to His followers time and again after His Resurrection to show that He was truly arisen from the dead. Christ appeared with the wounds in His hands and feet and side to show that He was the self-same Christ who had been nailed to the Cross, and whose side had been pierced with a lance.

The followers of Christ were sure they saw Jesus on these various occasions, because they spoke to Him, touched Him with their hands, as you see in the picture, listened to His instructions, ate with Him and saw Him eating, and, finally, beheld Him going up to heaven.

The Resurrection of Christ is the most striking proof that He is God because, before His death on the Cross, Christ Himself had referred to His Resurrection as a sign of His Divinity (Matt. XII, 39, 40.) This is why we make so much of the Resurrection of Christ.

During the forty days after His Resurrection, Christ further instructed His Apostles, especially about the follow-in matters:

(1) His Church, which was to spread among all nations, and was to last until the end of time;

(2) The organization of that Church under the headship, or primacy of St. Peter;

(3) The Sacrament of Baptism;

(4) The Sacrament of Penance.

Thus: **How long did Christ stay on earth after His Resurrection? Christ stayed on earth forty days after His Resurrection to show that He was truly risen from the dead, and to instruct His Apostles.**

90 Q. To whom did Christ appear after His Resurrection? During how many days did Christ appear after His Resurrection? Name three persons or sets of persons to whom Christ appeared? Why did Christ appear to His followers after His Resurrection? Why did Christ appear with the wounds in His hands and feet and side? Why were the followers of Christ sure they saw Him after His resurrection? Why do we make much of the Resurrection of Christ? Mention four special points about which Christ instructed His Apostles after His resurrection.

91, 92, 93 Q. On the fortieth day after the Resurrection, Jesus coming spoke to the eleven Apostles, saying: "All power is given Me in Heaven and on earth. Going therefore teach ye all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, behold, I am with you all days, even to the consummation of the world."[1] He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned."[2] "Stay you in the city till you be endued with

1 Matt. XXVIII., 18–20.
2 Mark XVI., 16.
3 Luke XXIV., 49.
4 Acts I., 5.

power from on high."[3] "You shall be baptized with the Holy Ghost not many days hence."[4] And He led them out as far as Bethany—and lifting up His hands He blessed them. And it came to pass, whilst He blessed them that He departed from them, and was carried up to heaven."[1] "And He sitteth at the right hand of God."[2] "And a cloud received Him out of their sight. And while they were beholding Him going up to heaven, behold two men stood by them in white garments, who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come as you have seen Him going into heaven."[3]

As you learned in question 13, God is a spirit, He has no body, no eyes, no ears, no hands, yet, sometimes we speak of the eyes, ears, and hands of God. When we say that God has eyes, we mean that He sees; when we say that God has ears, we mean merely that He hears. When we say that Christ sits at the right hand of God, we mean that, as man, He is next to God in honor and glory, and is above all angels and saints. As God, of course, Christ is equal to God the Father.

How consoling it is for us to think that before ascending into heaven Christ promised to prepare a place for us.

To sum up: **After Christ had remained forty days on earth whither did He go? After forty days Christ ascended into heaven, and the day on which he ascended into heaven is called Ascension day.**

Where is Christ in heaven? In heaven Christ sits at the right hand of God the Father Almighty.

What do you mean by saying that Christ sits at the right hand of God? When I say that Christ sits at the right hand of God I mean that Christ as God is equal to His Father in all things, and that as man He is in the highest place in heaven next to God.

91, 92, 93 Q. Where were the eleven Apostles when Christ appeared to them on the fortieth day? What nations did Christ tell the Apostles to teach? What were the Apostles to teach the nations? How long did Christ promise to be with His Apostles? Give the words of Christ showing that we must believe the teachings of the Apostles in order to be saved. How far out from Jerusalem did Christ lead His Apostles on the fortieth day? What was the last thing done by Christ before He went up into Heaven? What happened to Christ whilst He blessed His Apostles? What happened to Christ whilst the Apostles looked on? What made the Apostles lose sight of Jesus as He ascended? Where does Christ sit in Heaven? Has God the Father a body, hands? What do you mean by saying that Christ sits at the right hand of God the Father Almighty? As God, is Christ equal to His Father?

1 Luke XXIV., 50–51.
2 Mk. XVI., 19.
3 Acts I., 9-11.

LESSON NINTH

ON THE HOLY GHOST AND HIS DESCENT UPON THE APOSTLES.

94, 95, 96 Q. Dear reader, in the third lesson, you learned that in the one God there are three Divine Persons, the Father, the Son, and the Holy Ghost. You learned also that the three Divine Persons are equal in wisdom, in power, in holiness, in glory, in all things, being the same God, having the same Divine nature and substance. You were also told that the three Persons in one God are called the Blessed Trinity.

In the fourth and following lessons, we went more into detail about God the Father and God the Son. In the ninth lesson, we shall learn more about God the Holy Ghost.

Who is the Holy Ghost? The Holy Ghost is one of the three Divine Persons, one of the Persons of the Blessed Trinity, and, therefore, true God. He is not the first Person, nor the second Person, but the third Person of the Blessed Trinity. The Holy Ghost is the third Person of the Blessed Trinity because, as explained in the third lesson, He proceeds from the Father and the Son. He proceeds from the Father and the Son, being the love the Father and the Son have for one another.

To sum up: **Who is the Holy Ghost? The Holy Ghost is the third Person of the Blessed Trinity.**

From whom does the Holy Ghost proceed? The Holy Ghost proceeds from the Father and the Son.

Is the Holy Ghost equal to the Father and the Son? The Holy Ghost is equal to the Father and the Son, being the same Lord and God as they are.

94-95-96 Q. Is there but one God? How many Persons are there in God? Who are the three Divine Persons? Are the three Divine Persons equal in all things? Why are the three Divine Persons equal in all things? What is the Blessed Trinity? Is the Holy Ghost true God? Which Person of the Blessed Trinity is the Holy Ghost, first, second, or third? Why is the Holy Ghost the third Person of the Blessed Trinity?

97, 98, 99, 100 Q. The Holy Ghost, being God, is a pure spirit. He has no body, He cannot be seen with bodily eyes. Yet, He can take a visible form that He may be seen by men.

We know of two occasions on which He appeared, once in the form of a dove, at the baptism of Christ; and once in the form of tongues of fire upon the Apostles, on the feast of Pentecost.

Let me explain these two appearances. (1) "Now it came to pass, when all the people were baptized, that Jesus also being baptized and praying, heaven was opened; and the Holy Ghost, descended in a bodily shape, as a dove upon Him, and a voice came from heaven: Thou art My Beloved Son, in Thee I am well pleased."[1]

The Holy Ghost thus appeared at the baptism of Christ in the form of a dove.

The dove is a symbol of innocence and meekness. The Holy Ghost appeared under the form of a dove at the Baptism of Christ to signify the innocence and meekness He had infused into the soul of Christ at the Incarnation, when the Son of God became man through the power of the Holy Ghost.

At the baptism of Christ, the three Persons of the Blessed Trinity were represented; God the Father in the voice coming from heaven, God the Son in human form in the person of Jesus Christ, God the Holy Ghost in the form of a dove. In the picture notice the man pointing up to heaven to call attention to the voice of God the Father, also find the man pointing to the **Holy Ghost in the form of a dove.**

(2) At the Last Supper, Christ said to His Apostles: "Now I go to Him (God the Father) that sent Me. Because I have spoken these things to you, sorrow hath filled your heart. I tell you the truth. It is expedient to you that I go; for if I go not the Paraclete (The Comforter, the Holy Ghost) will not come to you, but if I go, I will send Him to you. When He, the Spirit of Truth shall come, He will teach you all truth, and bring all things to your mind, whatsoever I shall have said to you. I will ask the Father that He may abide with you forever."[2]

Again, before ascending into heaven, Christ told His Apostles not to go away at once from Jerusalem but to await the coming of the Holy Ghost: "I send the promise of My Father upon you; but stay you in the city, till you be endued with power from on high."[3] "And when the days of Pentecost were accomplished, they were all together in one place. And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them. And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak."[4]

1 Luke III., 21, 22.
2 St. John XIV., XV., XVI.
3 Luke XXIV., 49.
4 Acts II., 1-4.

Louvre, Paris — Nicolas Poussin, 1594-1665

THE HOLY GHOST AT THE BAPTISM OF CHRIST

The sound as of a mighty wind coming as from Heaven and filling the whole house was a figure of the preaching of the Apostles which was to spread throughout the whole world with the rapidity of the wind, and be as irresistible as the wind.

The Holy Ghost came down upon the Apostles first to sanctify them. The last thing the Apostles had asked Christ on Ascension day was whether He would at that time restore the temporal kingdom of Israel. You see how worldly the Apostles still were. The Holy Ghost came to make them think of heaven, work for heaven, to make them holy or sanctify them.

The Holy Ghost came down in the form of **tongues** upon the Apostles, who were mostly illiterate fishermen of Galilee, to show that He had come to fit them for public speaking, for preaching, not only in their own tongue or language, but in the languages of all the nations to whom they would preach the Gospel.

The Holy Ghost came down upon the Apostles in the form of tongues of **fire.** (1) To show that He had come to enlighten their minds. Christ had promised the Apostles that the Holy Ghost would teach them all truth, and bring all things to their mind, whatsoever He should have said to them; (2) To strengthen them by warming their cold and cowardly hearts, to give them courage to preach the Gospel to Jew and Gentile, among all the nations of the earth.

To sum up: **On what day did the Holy Ghost come down upon the Apostles? The Holy Ghost came down upon the Apostles ten days after the Ascension of our Lord; and the day on which He came down upon the Apostles is called Whitsunday, or Pentecost.**

How did the Holy Ghost come down upon the Apostles? The Holy Ghost came down upon the Apostles in the form of tongues of fire.

Who sent the Holy Ghost upon the Apostles? Our Lord Jesus Christ sent the Holy Ghost upon the Apostles.

97-98-99-100 Q. Is the Holy Ghost a spirit? How can the Holy Ghost be seen by man? Mention two occasions when the Holy Ghost appeared? In what form did the Holy Ghost appear at the baptism of Christ? Why did the Holy Ghost appear in the form of a **dove?** In what form did the Holy Ghost appear on Pentecost? At the Last Supper, whom did Christ promise to send to the Apostles? What was the Holy Ghost to do for the Apostles? How long was the Holy Ghost to abide with the Apostles? How long were the Apostles told by Christ to remain in the city after His Ascension? Why did the Holy Ghost come down on the Apostles in the form of **tongues?** Why did the Holy Ghost come down on the Apostles in the form of tongues **of fire?** Why was the coming of the Holy Ghost preceded by the sound as of a mighty wind?

101 Q. From the promise of Christ to send the Holy Ghost upon His Apostles, it is plain that the Holy Ghost is to abide with the Church forever. Christ said of the Holy Ghost: "That He may abide with you forever." It is plain also that the Holy Ghost is to guide the Church in the way of holiness, because He is the **Holy** Ghost, the Spirit of Holiness. From the words of Christ it is also evident that the Holy Ghost is to guide the Church in the way of truth, because Christ, speaking of the Holy Ghost, said: "When He, the Spirit of Truth, shall come, He shall teach you all truth." Thus: **Will the Holy Ghost abide with the Church forever? The Holy Ghost will abide with the Church forever, and guide it in the way of holiness and truth.**

101 Q. Quote words of Christ to show that the Holy Ghost is to abide with the Church forever. In what way is the Holy Ghost to guide the Church? Why do you say that the Holy Ghost is to guide the Church in the way of holiness? Quote words of Christ to show that the Holy Ghost is to guide the Church in the way of truth.

PREACHING OF THE APOSTLES.

No sooner had the Holy Ghost filled the souls of the Apostles, than, fired with a holy zeal, they left the upper room, where they had shut themselves up for fear of the Jews, and went out boldly into the streets to preach. "And they began to speak," as the Scripture says, "in divers tongues, according as the Holy Ghost gave them to speak.

"Now there were dwelling at Jerusalem Jews, devout men out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed and wondered, saying, Behold! are not all these that speak Galileans? And how have we heard every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia and Pamphilia, Egypt and the parts of Lybia about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes and Arabians; we have heard them speak in our own tongues the wonderful works of God. And they were all astonished and wondered, saying to one another, What meaneth this? But others, mocking, said, These men are full of new wine.

"But Peter, standing up with the eleven, lifted up his voice and spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, these are not drunk, as you suppose, seeing it is but the third hour of the day. But this is that which was spoken of by the prophet Joel, 'It shall come to pass in the last days, saith the Lord, I will pour out of my spirit upon all flesh.' Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost. For the promise is to you and to your children, and to all that are far off whomsoever the Lord shall call" (Acts II.)

COURAGE OF ST. PETER.

The noble courage displayed by the Apostle St. Peter after he had received the Holy Ghost, is a striking example of the grace which the Holy Spirit gives to those who receive him worthily. You remember that, at the time of our B. Lord's Passion, St. Peter had, at the voice of a poor servant-maid, been so struck with terror, that he had thrice denied that he so much as knew his Divine Master. Now, he went boldly out into the streets to preach Christ crucified, and openly reproached the Jews for having put to death their long-expected Redeemer. By this first sermon, St. Peter converted no less than three thousand souls, and by the second as many as five thousand. The chief priests and elders of the people, enraged at his success, called him before them, and forbade him to preach any longer the name of Jesus; whereupon he, along with St. John, boldly made answer, "If it be just in the sight of God to hear you rather than God, judge ye. We cannot but speak the things that we have heard and seen." Cast into prison a second time for preaching the Gospel, he was this time cruelly scourged, but went away from the judgment-seat with the other Apostles, rejoicing, as the Holy Scripture says, that he was "accounted worthy to suffer reproach for the name of Jesus" (Acts IV., V.)

Imperial Gallery of Vienna — Durer, 1471-1528

THE ADORATION OF THE BLESSED TRINITY

LESSON TENTH

ON THE EFFECTS OF THE REDEMPTION.

102 Q. In this lesson we shall see what we gained by the sufferings and death of Christ. When Adam and Eve sinned, they angered God and He closed the gates of Heaven against them and all their descendants. The Son of God, out of pity and love for us, became man, suffered and died for us. By doing this, He first made up for us with God, satisfied God's justice, and thus opened again the gates of Heaven.

But to reach Heaven, we need very special help from God, just as you need the help of steps, or an elevator, or some such thing, to get up to the fiftieth story of a building. That special help to reach heaven, is called grace. Christ not only satisfied God's justice for us, but by His passion and death He also gained grace for man. So, by His passion and death Christ gained two main things for man: He satisfied the justice of God who reopened the gates of heaven, and He gained grace for man to help man to the gates of heaven. The main things gained by the sufferings and death of Christ are called the chief effects of the Redemption. So: **Which are the chief effects of the Redemption? The chief effects of the Redemption are two: The satisfaction of God's justice by Christ's sufferings and death, and the gaining of grace for men.**

102 Q. What harm did Adam and Eve by sinning? What moved the Son of God to become man, suffer, and die for us? What did Christ obtain in the first place by suffering and dying for us? Could we get to the gates of heaven by ourselves? What do you call that special help needed to reach heaven? Who gained grace for us? What do you mean by the chief effects of the Redemption? Which are the chief effects of the Redemption?

103 Q. What is that wonderful thing which we call grace? You heard the word when the Angel Gabriel came to tell the Blessed Virgin Mary that she had been chosen to become the Mother of God. The Angel said to Mary. "Hail, full of grace!" and you say the same every day in the Hail Mary, "Hail Mary, full of grace!" Listen now that you may understand what grace is. Grace is a gift of God. So are your eyesight, your hearing, your power of speech. But these gifts are part of your human nature, and are needed by it, for its completeness, and, therefore, they are called natural gifts. Grace is not a part of your human nature, it is not needed by your human nature for its completeness; it is therefore, not a natural gift. Grace is, therefore, above your human nature, it is higher than what is merely natural, it is supernatural. So, grace is a supernatural gift of God.

Your eyesight, your hearing, your speech, are given you because they are due to your human nature; grace is not due to your human nature, nor is it due to anything you ever did. Grace is given you by God merely because it pleases Him to give it to you; Jesus Christ gained grace by suffering and dying for you; in other words, grace is given you through the merits of Jesus Christ. As stated above, grace is given you to help you on your way to heaven, that is, for your salvation. So: **What do you mean by grace? By grace I mean a supernatural gift of God bestowed on us, through the merits of Jesus Christ, for our salvation.**

103 Q. Where did you hear the word grace used before? In what prayer do we use the word grace? Who gives us grace? Name some other gifts of God besides grace. Why are your eyesight and hearing, called natural gifts of God? Is grace a natural gift of God? Why is grace not a natural gift of God? What do you mean by saying that grace is a supernatural gift of God? Why are the natural gifts given you by God? Why is grace given you? Is grace due to our human nature? Is grace due to anything done by us? Who gained grace for us? How did Jesus Christ gain grace for us? Through whose merits is grace given us?

104-105 Q. As you know, there are two kinds of sin; original sin and actual sin; and there are two kinds of actual sin: mortal sin and venial sin. There are also two kinds of grace, sanctifying grace and actual grace. Sanctifying grace makes our souls holy, actual grace helps us to act in a holy way. Sanctifying grace is a state of the soul; actual grace is a passing help given to the soul. Sanctifying grace, as its name indicates, makes our soul holy, that is heavenly, God-like; it makes us, who are human beings, "partakers of the divine nature."[1] Sanctifying grace makes us pleasing to God, makes us His adopted children and heirs to the kingdom of heaven. In Question 110, you will learn more about actual grace. So: **How many kinds of grace are there? There are two kinds of grace, sanctifying grace and actual grace.**

What is sanctifying grace? Sanctifying grace is that grace which makes soul holy and pleasing to God.

Sanctifying grace makes our souls God-like, just as a hot fire makes a piece of iron look, and feel, and burn, like fire. If the heated piece of iron could talk, it could say: "I am still iron, yet I look, and feel, and burn like fire." In like manner, a man in the state of sanctifying grace could say: "I am still a man, yet, I am like God." That is what St. Paul meant when he said: "I labored, yet not I, but the grace of God with me,"[2] and "I live, now not I; but Christ liveth in me."[3]

1 2 Peter I., 4.
2 I Cor. XV., 10.
3 Gal. II., 20.

Sanctifying grace is also called **habitual grace,** because, like a habit, it remains with the soul. It remains until driven out by mortal sin. Again, sanctifying grace in Scripture is often called **justification,** because it justifies man, makes man just; it changes the sinner into a just or a holy man, wiping out his sins as water washes off dirt. Holy Scripture says: "You are washed, you are sanctified (made holy), you are justified in the name of our Lord Jesus Christ" (I Cor. VI., 11.)

That you may realize what sanctifying grace does for us, listen to this little story. A rich man found a poor little orphan, unkempt, untidy, and all in rags. He took a liking to the boy, went with him to a barber shop where he gave him a hair cut and a bath; next he took the little fellow to a clothing store where he fitted him out with a new suit; then the rich man went to the judge and adopted the little boy as his own son, making him heir of all he possessed. Something like this happens to us when God gives us sanctifying grace. By giving us sanctifying grace God takes from us the rags and dirt of our sins, renders our soul pleasing to Him, makes us His adopted children and heirs to the kingdom of God in heaven.

Sanctifying grace is the spiritual life of the soul. Mortal sin, like a deadly poison, destroys sanctifying grace, takes away the spiritual life of the soul. When a man has sanctifying grace in his soul, he is said to be in the state of sanctifying grace. When a man has a mortal sin on his soul, he is said to be in the state of mortal sin. A man cannot be at the same time in the state of sanctifying grace and in the state of mortal sin, as he cannot be dead and alive at the same time.

Venial sin does much harm to our soul, as you learned in question 58; but it does not destroy sanctifying grace, nor, strictly speaking, directly diminish it; therefore, a man can have one or more venial sins on his soul, be in the state of venial sin, and at the same time be in the state of sanctifying grace, just as a man can be sick and alive at the same time.

Sanctifying grace is worth more than silver and gold and precious stones, more than pleasures and honors. With sanctifying grace in his soul, the man poorest in worldly goods is rich in the eyes of God and His angels and saints. Without sanctifying grace in his soul, the man richest in worldly goods is poor in the eyes of God and His angels and saints, he is an enemy of God, he is a slave of the devil and will be condemned to hell, if he die in that state. Utterly foolish is the man who commits mortal sin and thereby gives up sanctifying grace for the perishable goods of this world, for a vile pleasure, for an empty honor.

LAZARUS AND DIVES.

"There was a certain rich man, who was clothed in purple and fine linen; and feasted sumptuously every day. And there was a certain beggar, named Lazarus, who lay at his gate, full of sores, desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him; moreover the dogs came, and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died; and he was buried in Hell. And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom: And he cried, and said: Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, to cool my tongue: for I am tormented in this flame. And Abraham said to him: Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things, but now he is comforted; and thou art tormented. And besides all this, between us and you, there is fixed a great chaos: so that they who would pass from hence to you, cannot, nor from thence come hither. And he said: Then, father, I beseech thee, that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torments. And Abraham said to him: They have Moses and the prophets; let them hear them. But he said: No, father Abraham: but if one went to them from the dead, they will do penance. And he said to him: If they hear not Moses and the prophets, neither will they believe, if one rise again from the dead."[1]

104-105 Q. How many kinds of grace are there? Name the two kinds of grace? What does sanctifying grace mean? What does actual grace help us to do? Which kind of grace is a state of the soul? Which kind of grace is a passing help given to the soul? What do you mean by saying that sanctifying grace makes our soul holy? Give a comparison to show how sanctifying grace makes our souls God-like. Why is sanctifying grace sometimes called habitual grace? Why is sanctifying grace sometimes called justification? What is sanctifying grace to the soul? What harm does mortal sin to the soul? When is a man in the state of sanctifying grace? When is a man in the state of mortal sin? Can a man be at the same time in the state of sanctifying grace and in the state of mortal sin? Does venial sin destroy or directly lessen sanctifying grace? Can a man be in the state of venial sin and in the state of sanctifying grace at the same time? When is a poor man rich? When is a rich man poor?

106 Q. With sanctifying grace, there come into our soul Faith, Hope, and Charity. By Faith we believe in God; by Hope we hope in Him; by Charity we love Him. So: **What do you call those graces or gifts of God by which we**

1 Luke XVI., 19-31.

believe in Him, hope in Him, and love Him? Those graces or gifts of God by which we believe in Him, and hope in Him, and love Him, are called the Divine virtues of Faith, Hope, and Charity.

106 Q. What comes into our soul with sanctifying grace? What does Faith make us do? What does Hope make us do? What does Charity make us do?

107 Q. There are many things in our holy religion which we can neither perceive through our senses, nor find out by our reason. To teach us these things, or reveal them to us, the Son of God became man under the name of Jesus Christ, nineteen hundred years ago. Jesus Christ then instituted the Catholic Church to teach these same things until the end of time. The Catholic Church, thus, repeats to us what the Son of God revealed. We believe what the Catholic Church teaches because the Son of God revealed it; we believe what the Son of God revealed because He can neither deceive nor be deceived. The Son of God cannot be deceived because He is all wise, He cannot deceive because He is all holy, as we learned in the second lesson. How do we believe the truths God revealed? We believe them firmly.

What moves us, what makes it easy for us, to believe these hidden things? Faith. Hence, faith is a good habit of the soul, or a virtue, which moves us to believe. Faith comes to us from God. God poured it, or infused it, into our soul, the moment we were baptized. Faith, therefore, is called a God-given or divine virtue.

Thus, as we cannot see the sun without the light of the sun, so we cannot believe in God without the light of faith which comes from God. "If any one of you want wisdom, let him ask of God who giveth to all men abundantly, and it shall be given him. But let him ask Him in faith, nothing wavering; for he that wavereth is like a wave of the sea, which is moved and carried about by the wind; therefore, let not that man think that he shall receive anything of the Lord."[1]

We believe the truths of religion without wavering, without doubting them, in other words, we believe them firmly.

Faith is called a divine virtue for still another reason, namely, because it disposes us to believe in God, that is, it has God for its object. So: **What is Faith? Faith is a Divine virtue by which we firmly believe the truths which God has revealed.**

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1 St. James I., 5-7.

Whatever God reveals is true and remains true, just as the statement that two plus two equal four, is and remains true. As no progress in science can disprove that two plus two equal four, so no progress in science can ever show that what God says is not true. "The truth of the Lord remaineth forever."[1]

Science can discover no mistakes in matters of faith, as the light of a candle can show no spots in the sunlight.

Among our daily prayers we find the **Act of Faith.** This is a most important prayer. The Act of Faith contains all that has been explained about Faith. It expresses what we believe; namely, **all the truths which the Holy Catholic Church teaches.** The Act of Faith expresses why we believe what the Catholic Church teaches; namely, **because God has revealed them.** The Act of Faith expresses why we believe what God has revealed; namely, **because He can neither deceive nor be deceived.** The Act of Faith expresses how we believe; namely, **firmly.** The Act of Faith moreover mentions the principal truths of the Christian religion, which everyone must know and believe, namely:

(1) That there is **one God;**

(2) That there are **three Persons in God, Father, Son, and Holy Ghost;**

(3) That the **Son of God became man, and died for our sins, and that He will come to judge the living and the dead.**

AN ACT OF FAITH.

O my God! I firmly believe that Thou art one God in three Divine Persons, Father, Son, and Holy Ghost; I believe that Thy Divine Son became man, and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches because Thou hast revealed them, who canst neither deceive nor be deceived.

Without faith, one may be a bright scholar, a good farmer, a successful business man, he may be good to his fellowman, he may be an honored citizen of his country, but without faith no person can please God, nor save his soul. The Bible, the inspired word of God, says: "Without faith it is impossible to please God, for he that cometh to God, must believe that He is, and is a rewarder to them that seek Him."[1] And again, "He that believeth not, shall be condemned."[2]

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1 Ps., CXVI., 2.
1 Heb. XI., 6.
2 Mark XVI., 16.

Thank God for the faith He has given you, strengthen your faith by studying your Christian religion, preserve it by leading a good Christian life, and guarding against unbelievers, whether you meet them in company, in the columns of a newspaper, or within the covers of a book. "Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves; by their fruits you shall know them."[3]

107 Q. Why did the Son of God become man? Why did Jesus Christ institute the Catholic Church? What does the Catholic Church teach? What do we believe? Why do we believe what the Catholic Church teaches? Why do we believe what God revealed? Why can God not deceive us? Why can God not be deceived? How long does the truth of the Lord remain? How do we believe the truths of religion? What is Faith? Whence comes Faith to us? Give two reasons why Faith is called a Divine virtue? When did God infuse Faith into our souls? Mention the principle truths of the Christian religion. Do you know the Act of Faith? Quote one or more texts of Scripture to show that Faith is necessary.

108 Q. Along with the virtue of Faith, God, on the day of your baptism, infused into your soul the virtue of Hope. So, Hope is also a God-given or divine virtue. What does Hope do for you? It makes you trust without wavering, firmly, that God will give you everlasting, or eternal life, and all you need to obtain it. To obtain everlasting life you need the forgiveness of your sins, for these sins might drag you down to hell; you need the aid of His grace to help you to heaven. So: **What is Hope? Hope is a Divine virtue by which we firmly trust that God will give us eternal life and the means to obtain it.**

As we have an Act of Faith, so we have an Act of Hope. The Act of Hope expresses not only **what** we hope but also **why** we hope. We hope to obtain from God the pardon of our sins, the help of His grace, and life everlasting. Why do we hope these things from God? We hope them because God is almighty, or **infinite,** and can give them; because He is **good,** and is inclined to give them; because He **promised** to give them to those who keep His commandments. God promised to give these things because Jesus Christ earned them for us by dying on the cross. So, **we hope to obtain these things through the merits of Jesus Christ.**

AN ACT OF HOPE.

O my God! relying on Thy infinite goodness and promises, I hope to obtain pardon of my sins, the help of Thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

108 Q. What other virtue did God infuse into your soul, along with Faith? When did God give you the virtue of Hope? What does

3 Matt. VII., 15, 16.

the virtue of Hope do for you? How do you hope? Which are the means to obtain heaven? Do you know the Act of Hope? Why do you hope God will give you heaven and the means to obtain it? Through whose merits do we hope to obtain these things?

109 Q. Along with the virtues of Faith and Hope, God, on the day of your baptism, infused into your soul the virtue of Charity. Charity, therefore, is a God-given or divine virtue.

Charity makes us love God and our neighbor, but makes us love them in a different manner, and for different reasons. Charity makes us love God above all things and makes us love our neighbor, not above all things, nor even above ourselves, but as ourselves. We love our neighbor as ourselves when we act towards him according to the Golden Rule given us by Christ: "Whatsoever you would that men should do to you, do you also to them."[1]

We must love God for His own sake, because He is all good and worthy of all love. Charity makes us love our neighbor, not for himself, but for the love of God. How is God all good and worthy of all love? God is all good and worthy of all love because, as you learned in the second lesson, He is eternal, all wise, almighty, all just, all holy, all merciful. He is worthy of our love, because He showed His love for us by creating us to share in His happiness, by making us His adopted children and heirs to His kingdom. He showed His love for us, after the fall of man, by becoming man, suffering and dying to redeem us, by going to heaven to prepare a place for us, by praying for us in heaven.

We should love our neighbor for the sake of God; because our neighbor is made by God our Father, made to the image and likeness of God, made for the same life everlasting as we are, redeemed by the same Precious Blood of Jesus Christ. We should love our neighbor regardless of race, color, nationality, or creed. So: **What is Charity? Charity is a Divine virtue by which we love God above all things for His own sake, and our neighbor as ourselves for the love of God.**

It is not enough to have sentiments of Charity in our heart, we should also express them in prayer. The Act of Charity gives expression to these sentiments. It sets forth whom we love, God and our neighbor; how we love God and our neighbor; and why we love God and our neighbor. If we love our neighbor, we must also forgive him all injuries and ask pardon of all whom we have injured. Thus, the Act of Charity closes by granting and asking forgiveness of injuries.

1 Matt. VII., 12.

AN ACT OF LOVE.

O my God! I love Thee above all things, with my whole heart and soul, because Thou art all-good and worthy of all love. I love my neighbor as myself for the love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

We show our love of God by keeping His commandments: "If you love Me, keep My commandments."[1]

109 Q. Why is Charity called a Divine virtue? When did God infuse Charity into your soul? Whom does Charity make us love? How should we love God? How should we love our neighbor? What should we do to love our neighbor as ourselves? Why must we love God? Why must we love our neighbor? Give a few of God's qualities to show that He is worthy of our love. How did God show His love for us? Why should we love our neighbor for the sake of God? Do you know the Act of Love? How do you show your love of God?

110 Q. Dear reader, in this question I must explain to you the meaning of actual grace. That you may understand what it means, let me tell you this little story. James wished to have his office cleaned. He met Sam standing idle at the street corner and took him to his office. The office was closed and dark. When James opened the door, Sam could see neither desk, nor chairs, nor other furniture. But James stepped to the electric button and turned on the light. He then suggested that Sam give the office a thorough cleaning, but Sam did not care to go to work. So James coaxed him and promised to pay him well for it, and Sam set to work. Our mind is often like a dark room, where we do not see what we should do, until God enlightens it. Even after we know what is right, we are often slow to do it, until God moves us to act by coaxing and inclining our will. This enlightening of our mind and moving of our will to shun evil or do good, is what we call an actual grace. So: **What is actual grace? Actual grace is that help of God which enlightens our mind and moves our will to shun evil and do good.**

110 Q. Do you remember the story of James and Sam? Do we always see what is the right thing to do? Who can make us see what is to be done? How can God make us see what is to be done? Are we always ready and willing to do the right thing? Who can move us to do the right thing? How can God move us to do the right thing? What is actual grace?

111 Q. As you learned before, sanctifying grace makes us adopted children of God and heirs of heaven. Without sanctifying grace we are neither adopted children of God,

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1 John XIV., 15.

"BEHOLD, I STAND AT THE GATE, AND KNOCK"—Apoc. III., 20

nor heirs of heaven. If we die without sanctifying grace, we have no right to heaven, no chance whatever of being admitted there. So, sanctifying grace is necessary to salvation. But, for persons who have reached the age of reason, actual grace is also necessary to go to heaven, because, without actual grace, they cannot perform good works that count for heaven. You may understand this by a little comparison. Our body has the feet and the limbs necessary to walk, but if the soul does not move the body, the body does not walk. In like manner, our soul with its sanctifying grace, virtues, and gifts of the Holy Ghost, performs no good works unless actual grace move it. So, both sanctifying grace and actual grace are necessary for salvation. **Is grace necessary to salvation? Grace is necessary to salvation because without grace we can do nothing to merit heaven.**

111 Q. What makes us adopted children of God and heirs of Heaven? Can anyone enter Heaven without sanctifying grace? Is sanctifying grace necessary to salvation? Can a person gain merits for heaven by good works performed in the state of mortal sin?- What can a person gain by good works performed in the state of mortal sin? Is actual grace necessary to do good works which will increase our merits for heaven?

112 Q. When God gives us grace, we often do not act on it. A little story will make this plain to you. Jane was called in the morning by her mother that she might rise and get ready for school. But Jane yawned and said: "I am too tired," and went to sleep again. She did not heed the mother's call. She resisted it. Man often does like Jane; he does not heed the good idea God puts into his head; he resists the gentle impulse of God, the grace of God. Thus, when Judas betrayed Christ with a kiss, in the Garden of Olives, Christ said to him, "Friend, whereto art thou come?" Christ thus meant to call Judas to repent of his sin, but Judas hardened his heart, resisted the grace of God, and delivered Christ to His enemies. When St. Stephen was stoned, he said to the Jews who stoned him: "You stiff-necked . . . you always resist the Holy Ghost; as your fathers did, so do you also."[1] So: **Can we resist the grace of God? We can and unfortunately often do resist the grace of God.**

The picture which goes with this lesson shows Christ standing at the door, and knocking for admission. This picture reminds us of the text of Holy Scripture: "Behold, I stand at the gate, and knock; if any man shall hear My

1 Acts VII., 51.

voice, and open to Me the door, I will come in to him and will sup with him, and he with Me."[2] We should, therefore, heed the call of Christ and not resist His grace.

112 Q. Who did not heed her mother's call to rise? Does man always heed the grace of God? Give the name of one man who resisted the grace of God. What did St. Stephen say to the Jews? Why should we not resist the grace of God?

113 Q. It was stated above that without actual grace we can perform no good works. But more than this, without actual grace we cannot persevere in the state of sanctifying grace. As the healthiest eye cannot see without light, so man in the state of sanctifying grace cannot live aright without actual grace. Without the assistance of actual grace, we would soon fall back into our former sins, and into worse ones. The grace of continuing in sanctifying grace until death, is the greatest gift of God, it is a special, a particular gift, it is a continued help of God, keeping man from falling into mortal sin. It is called the grace of perseverance. So: **What is the grace of perseverance? The grace of perseverance is a particular gift of God which enables us to continue in the state of grace till death.**

Often ask God for the grace of perseverance for yourself and for your friends, because "He that shall persevere unto the end, he shall be saved."[1]

113 Q. Can we persevere in the state of sanctifying grace, without actual grace? What would become of us without the assistance of actual grace? What is the grace of perseverance? Why should we ask for the grace of perseverance?

FAITH AN AID TO REASON.

On a cloudless and moonless night, persons with good eyesight, can discern as many as 4,000 stars. Those gifted with most piercing eyes, may see about 6,000 stars. By means of a telescope our eyes discover numerous stars otherwise invisible. Thus, in the part of the Constellation of the Twins where the naked eye sees but 6 stars, the eye, with the aid of a powerful telescope, can count not less than 2,500 stars.

In a similar manner, man, by his sound reason, may find out many things about God and the life to come. Unusually bright men, by the sole light of reason, may get to know much more about the Maker of the universe and the hereafter. But, when (the telescope of) faith is added to (the eye of) reason, or in other words, when, to what we know by reason, we add what we are taught by God, we come to know many things of which we could otherwise have no idea in this life.

Thus, as the telescope enables us to see deeper and deeper into the starry sky, or the second heaven; so, faith makes it possible for us

2 Apoc. III., 20.

to acquire more easy, more extensive, more certain knowledge about the life to come, and the abode of God which is the third heaven.

Thus, faith is not against reason, but a help to it, as the telescope is a help to the eye.

Again, faith is not a hindrance to learning, as some shallow-minded people claim, but the greatest help to advance in the knowledge of things divine.

Finally, as the naked eye cannot discover mistakes in the findings made by means of the telescope, so mere reason cannot find errors in the teachings of faith, in the word of God.

FAITH AND WORKS.

St. Bernard says that faith and charity are like two wings on which we must soar heavenward. As a bird cannot fly on one wing, so man cannot reach heaven on faith alone, without charity; in other words, man cannot reach heaven on faith without works.

THE WORD OF GOD.

If we believe man, how much more ought we to believe God. An American priest went to preach the Gospel in a heathen country situated in the tropics. Once upon a time he told the natives that in his country during winter the water became so hard that an elephant could walk on it. The natives who had never seen ice could not imagine how such a thing could be. Yet, as they knew the priest to be a good and true man, they took his word for it. If we believe truthful and well informed men, how much more ought we to believe God, who can neither deceive nor be deceived?

ST. LEO, MARTYR.

Over sixteen hundred years ago, a fourteen-year-old Roman boy by the name of Leo shed his blood rather than to deny his faith in Christ. Did he lose his life in doing this? No, he simply exchanged this mortal life for life eternal. Be faithful unto death. It pays.

LESSON ELEVENTH

ON THE CHURCH.

114 Q. The Son of God became man to save all men. He taught men what to believe and what to do in order to go to Heaven. By suffering and dying on the cross, Christ reopened to man the gates of Heaven and earned, or merited grace to help man on his way to Heaven.

Knowing that He would remain on earth but a few years, Christ established a teaching society, or church, to teach men in his name. He instituted the Sacraments to sanctify men by bringing to the souls of men the grace He had merited on the Cross. By thus instituting the Church and the Sacraments, Christ enabled men at all times to share in the fruits of the Redemption. Thus: **Which are the means instituted by our Lord to enable men at all times to share in the fruits of the Redemption? The means instituted by our Lord to enable men at all times to share in the fruits of His Redemption are the Church and the Sacraments.**

114 Q. Why did the Son of God become man? What did Christ gain for us by suffering and dying on the cross? What did Christ teach man? How did Christ provide for the teaching of men after His Ascension? What did Christ institute to help men on their way to Heaven?

115-121 Q. In this lesson we shall see how Christ established His Church to teach and govern man in His name. When on earth, Christ, for three years, went about the Holy Land teaching people what to believe and what to do that they might reach heaven. Knowing that He would not remain long on earth, He organized a teaching society, or church, to continue His work after Him. He chose twelve God-fearing men, mostly fishermen, whom He instructed in a special manner, during three years. These were called **Apostles** which means messengers. To give them training as well as instruction, Christ often sent them on missions to neighboring cities of the Jews.

On the day of His Ascension, Christ ordered the Apostles to teach all nations, saying: "All power is given Me in heaven and on earth. Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, behold, I am with you all days, even to the consummation of the world."[1] "He that believeth and is baptized, shall be saved; but he that believeth not, shall be condemned."[2]

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1 Matt. XXVIII., 19, 20.
2 Mark XVI., 16.

But the Apostles, who were the bishops of the Church, were to have a head. For Christ knew that without a head the Church could not be properly guided. Christ appointed Simon, the son of Jona, whose name He changed to Peter, the head of the other Apostles. In the summer of the year 32, "Jesus came into the quarters of Cesarea Philippi; and He asked His disciples, saying: Whom do men say that the Son of man is? But they said: Some John the Baptist, and other-some Elias, and others Jeremias, or one of the prophets. Jesus saith to them: But whom do you say that I am? Simon Peter answered and said: Thou art Christ the Son of the living God. And Jesus answering, said to him: Blessed art thou Simon Bar-Jona; because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys to the kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in Heaven; and whatsoever thou shalt loose on earth it shall be loosed also in heaven."[1]

In the above words of the Gospel, we note the profession of faith by St. Peter, and the reward bestowed on St. Peter by Christ. St. Peter, enlightened by God, openly stated that he believed Christ is God. To reward St. Peter for the profession of his faith, Our Lord ***promised*** that He would build His Church upon St. Peter. In the language which Christ spoke, the words used were the same as if He had said in English: "Simon, thou art rock, and upon this rock I will build My Church." Peter means rock.

A second promise contained in these words of Christ, was that the gates of hell, that is, the powers of hell, or wicked men, would never prevail against the Church.

A third promise was that Christ would give St. Peter the keys of the Kingdom of Heaven, that is, the power to open and close, to admit or lock out. This means full power over the Kingdom of Heaven on earth, the Church.

A fourth promise was the promise of the power to bind (command or forbid) and loose (permit or forgive.)

But Christ not only promised to make St. Peter the head of His Church but actually made St. Peter the **chief of the Apostles and the head of the Church.** He did this when, after His Resurrection, He appeared to the disciples at the Sea of Tiberias. "When they had dined, Jesus saith to Simon Peter: "Simon, son of John, lovest thou Me more that these? He saith to Him: yea Lord, thou knowest that I love Thee. He saith to him: Feed My lambs. He saith to

1 Matt. XVI., 13-19.

him again: Simon, Son of John, lovest thou Me? He saith to Him: yea Lord, Thou knowest that I love Thee. He saith to him: Feed My lambs. He said to him the third time: Simon, Son of John, lovest thou Me? Peter was grieved, because He had said to him the third time, Lovest thou Me? And he said to Him: Lord, Thou knowest all things; Thou knowest that I love Thee. He said to him: Feed My sheep."[1]

Christ often called Himself the Good Shepherd and the people His flock. Here St. Peter is made the shepherd of the whole flock of Christ, of both lambs and sheep, in other words, he is made the head pastor of people (lambs), bishops and priests (sheep).

Peter not only was made the head of the Church by Christ, but he ***acted*** as the head of the Church after the Ascension of our Lord. Thus, he showed his authority at the election of Mathias (Acts I.); after the Descent of the Holy Ghost upon the Apostles (Acts II.); at the dispute regarding the admission of the Gentiles into the Church (Acts XI.); at the Council of Jerusalem. (Acts XV.)

The Apostles on these various occasions recognized Peter as their head; and the Evangelists, in repeating the names of the Apostles, always mention Peter first.[2]

The headship, or primacy of the Church given to St. Peter was to pass on to his successors in office. Since the primacy was given to St. Peter, not for his own good, but for the welfare of the flock, it was to last as long as the flock, that is, to the end of the world. Thus, St. Peter was made by Christ the head of the whole Church. He was to act as such, after Christ's return to Heaven.

St. Peter preached in Palestine for about seven years after the Ascension of Christ. In the year 40, St. Peter established his Apostolic See (headquarters) at Antioch, the capital of Syria. Antioch was the meeting point of the Eastern and Western world.

Two years later, St. Peter moved to Rome, the capital of the Roman Empire. From Rome the spread of the Christian religion could more easily be directed throughout the Empire. During the persecution of the Roman Emperor Nero, St. Peter was cast into prison, together with St. Paul, and kept there for nine months. In the year 67, both were condemned to death. On the 29th of June, St. Paul was beheaded, and St. Peter was crucified. The body of St. Paul is buried in the church known as St. Paul's Outside-the-Walls, whilst the body of St. Peter is buried in St. Peter's Church, on Vatican Hill, where the Pope resides.

1 John XXI., 15-17.
2 Matt. X., 2-4.

St. Peter was Bishop of Rome for twenty-five years. St. Linus became Bishop of Rome after St. Peter, and in the place of St. Peter. Like St. Peter, St. Linus was not only Bishop of Rome, but he was the head of all the bishops, priests, and people, of the world, the head of the whole Church. Pope Pius XI. is the 260th **successor of St. Peter, the 261st Pope, or visible head of the Church.**

Christ, who founded the Church, remains the head of it. But He is in heaven, and cannot be seen by us; He **is, therefore called the invisible Head of the Church,** whilst **St. Peter and his successors are called the visible head of the Church.**

After the Descent of the Holy Ghost, the Apostles separated to preach the Gospel throughout the world. After they had preached in a city for some time, and established a congregation, or church there, they moved on to the next city; but before leaving, they raised some one to the dignity of bishop, and gave him charge of the church, or congregation. Thus, as the Apostles moved from city to city or died, new bishops took their place. In this manner, as the Pope, the Bishop of Rome, is the successor of St. Peter, so the other **bishops of the Church are the successors of the other Apostles.**

The territory over which a bishop is given charge is called a ***diocese.*** The city of which he is made bishop is called his ***see.*** As the bishops cannot do all the work in their diocese, they appoint priests as pastors of the different congregations. The territory given to a pastor, is called a ***parish.***

When we speak of a church, we may mean either the building in which divine service is held, or the congregation which worships in that building, or even all the congregations of a whole diocese. When we speak of the Church of Christ we mean, not a building where the people go to worship, nor a single congregation, nor all the congregations of a diocese, but all the members of the various congregations with their lawful pastors, all the dioceses with their bishops, all under the Pope, the Bishop of Rome, the visible head of the Church. **The Church of Christ, then, is the congregation of all those who profess the faith of Christ, partake of the same Sacraments, and are governed by their lawful pastors under one visible head, the Pope, the bishop of Rome.**

To be a member of the Church of Christ, three conditions are required:

(1) One must profess the faith of Christ; that is, must believe that Christ is the Son of God and believe all He

teaches, and show, or profess that belief; therefore, the heathens, the infidels, the Unitarians, the Jews, and heretics are not members of the Church of Christ, because they reject some or all of His teachings.

(2) One must partake of the Sacraments instituted by Christ. It is by the Sacrament of Baptism that one becomes a member of the Church. Hence, unbaptized persons are not members of the Church.

(3) One must be governed by one's lawful pastors under one visible head. Lawful pastors are bishops and priests appointed in accordance with the laws of Christ and His Church. Bishops are appointed by the Pope, the visible head of the Church; priests are appointed pastors by the bishop of the diocese. The faithful must recognize the priests appointed as their pastors; the faithful and the priests must recognize the bishop of their diocese; the faithful, the priests, and the bishops, must recognize the Pope as the Head of the Church.

Christ not only instituted His Church to teach and govern in His name, but He commanded all men to believe and obey His Church, for He said to His Apostles: "Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned."[1]

Again: "If he will not hear the Church, let him be to thee as the heathen and publican."[2] Again: "He that heareth you, heareth me; and that he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me."[3] Again: "Whosoever shall not receive you, nor hear your words; going forth out of that house or city shake off the dust from your feet. Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city."[4]

Therefore, all who wish to be saved, must believe the teachings of the Church, must be baptized, must hear the Church, and keep the commandments.

He who is raised outside of the Catholic Church, and who, through no great sin of his, does not know the Catholic Church to be the true Church of Christ, and remains out of it, can be saved, if he lives up to what he believes to be true, and is sorry for the sins he committed. This is true not only of Christians outside of the Church, but even of the heathens who never heard of Christ.

1 Mark XVI., 15, 16.
2 Matt. XVIII., 17.
3 Luke X., 16.
4 Matt. X., 14, 15.

Nevertheless, it remains true that all are bound to belong to the Church, and that he who knows the Catholic Church to be the true Church of Christ, and remains out of it, cannot be saved.

To sum up: **What is the Church? The Church is the congregation of all those who profess the faith of Christ, partake of the same Sacraments, and are governed by their lawful pastors under one visible Head.**

Who is the invisible Head of the Church? Jesus Christ is the invisible Head of the Church.

Who is the visible Head of the Church? Our Holy Father the Pope, the Bishop of Rome, is the Vicar of Christ on earth and the visible Head of the Church.

Why is the Pope, the Bishop of Rome, the visible Head of the Church? The Pope, the Bishop of Rome, is the visible Head of the Church because he is the successor of St. Peter, whom Christ made the chief of the Apostles and the visible Head of the Church.

Who are the successors of the other Apostles? The successors of the other Apostles are the Bishops of the Holy Catholic Church.

Why did Christ found the Church? Christ founded the Church to teach, govern, sanctify, and save all men.

Are all bound to belong to the Church? All are bound to belong to the Church, and he who knows the Church to be the true Church and remains out of it cannot be saved.

Fifteen hundred years ago, St. Ambrose wrote, "Ubi Petrus, ibi Ecclesia." ("Where Peter is, there the Church is.")

THE VISIBLE HEAD OF THE CHURCH.

During the late war, the American Government kept the people of Belgium from starving by sending them regularly all manner of food supplies. The poor Belgians were most grateful to the American Government and to President Wilson, the head of that Government. They would gladly have shown President Wilson their heartfelt thanks, but he was in far-off America. However, he was represented in Belgium by Ambassador Brand Whitlock, who acted for President Wilson and in his name. To the Belgian people Brand Whitlock was the visible representative of the American Government, and, whenever an opportunity offered, the Belgian people thanked him warmly for all the American Government was doing for them.

President Wilson was still the head of the American Government, although invisible to the Belgian people, whilst, to the same Belgian people, Ambassador Whitlock was the visible representative of the American Government.

In a somewhat similar manner, to us living on earth, Christ is the invisible head of the Church, whilst the Pope of Rome is the visible head of the Church.

115-121 Q. In what land did Christ teach? How long did Christ teach? How many Apostles did Christ choose? What is the meaning of the word Apostles? What kind of men were the Apostles? How long did Christ instruct the Apostles in a special manner? What did Christ do to train the Apostles for their future work? What command did Christ give the Apostles on Ascension day? Who will be saved, according to Christ? What shall become of him who believeth not? Whom did Christ appoint the head of the Apostles? Whom did St. Peter profess Christ to be? How did Christ reward St. Peter for his open profession of faith? What was St. Peter's original name? Who changed Simon's name to Peter? What is the meaning of the name "Peter"? Why did Christ call Simon "Peter"? Prove, from the words of Christ to St. Peter, that the wicked will never overcome His Church. What power did Christ promise St. Peter when he said to him: "Whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth shall be loosed also in heaven."? When did Christ make St. Peter the head of the Church? Whom did Christ tell St. Peter to feed? What position in His Church did Christ give St. Peter, by telling him to feed His lambs and His sheep? Give one or more instances in which Peter acted as the head of the Church after the Ascension of Christ? Give one or more instances in which the Apostles recognized St. Peter as the head of the Church. What are the Evangelists? Whose life did the Evangelists write? Whom do the Evangelists name first in giving the names of the Apostles? To whom was the Primacy of St. Peter to pass? How long after the Ascension did St. Peter preach in Palestine? Where did St. Peter establish his Apostolic See in the year 40? Whither did St. Peter move in the year 42? Why did St. Peter move his See to Rome? What happened to St. Peter and St. Paul during the persecution of Nero? In what year were St. Peter and St. Paul condemned to death? How was St. Paul put to death? How was St. Peter put to death? Where is St. Paul buried? Where is St. Peter buried? How long was St. Peter Bishop of Rome? Who became Bishop of Rome after the death of St. Peter? Who is the 260th successor of St. Peter, as Bishop of Rome? Who is the invisible head of the Church? Who is the visible head of the Church? When did the Apostles separate to preach the Gospel to the nations? What did the Apostles do before moving away from a city where they had formed a congregation? Who is the successor of St. Peter? Who are the successors of the other Apostles? What do you call the territory of which a bishop has charge? Whom do the bishops appoint pastors of the different congregations? What do you call the territory over which a pastor presides? What do you mean by a church? What do you mean by the Church of Christ? How many conditions are necessary to be a member of the Church of Christ? Indicate these conditions briefly. By what sacrament do we become members of Church of Christ? What do you mean by lawful pastors? Why must we believe and obey the Church of Christ? Give one saying of Christ to show that we must believe and obey the Church. Which is the true Church of Christ? Are all bound to belong to the Church of Christ? Can he, who does not know the Catholic Church to be the true Church of Christ and remains out of it be saved? Can he, who knows the Catholic Church to be the true Church of Christ and remains out of it be saved?

Raphael, 1483-1520

CHRIST CONFERS PRIMACY UPON ST. PETER

LESSON TWELFTH

ON THE ATTRIBUTES AND MARKS OF THE CHURCH.

Part First—The Attributes of the Church (1).

In the eleventh lesson, we learned that Jesus Christ, the Savior of men, instituted the Catholic Church as a teaching and governing society, to teach and govern men in His name. We learned in that lesson that Christ built His Church on St. Peter, and that Pope Pius XI, the lawful successor of St. Peter, occupies St. Peter's place at the present day. In this lesson, we shall look deeper into the nature of the Church; we shall study her attributes (qualities, rights, and powers), also the marks by which she may be recognized as the one true Church of Christ.

122 Q. On Ascension day, Christ said to His Apostles: "All power is given to Me in heaven and on earth. Going therefore teach ye all nations, * * * teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world."[1]

Thus, Christ gave the Apostles, the bishops of the Church, the right and power to teach by saying, "Teach ye all nations." He gave them the right and power to govern the faithful by saying, "Teaching them to observe all things whatsoever I have commanded you." This right and power to teach and govern the faithful is called the **authority** of the Church.

Our Lord also promised to remain with His Apostles and their successors to see that they teach the truth, that they teach without failing or falling into error, that they teach infallibly, that is with **infallibility.** For Christ said, "Behold, I am with you."

Christ promised to remain with the Apostles and the Bishops of the Church, the successors of the Apostles, until the end of time. He said, "I am with you all days even to the consummation of the world." In these words Christ promised that His Church would not cease to exist, or in other words, that it would be indefectible, that is, endowed with **indefectibility.**

122 Q. What did Christ give and promise to the Church on Ascension Day? How long will authority, infallibility, and indefectibility belong to the Church? What are these three qualities of the Church called? In what words did Christ give authority to the Church? In what words did Christ promise infallibility to the Church? In what words did Christ promise indefectibility to the Church?

1 Matt. XXVIII., 18, 19, 20.

The authority, infallibility, and indefectibility given and guaranteed by Christ to the Church are qualities belonging to the Church forever, they are attributes of the Church. So: **Which are the attributes of the Church? The attributes of the Church are three: authority, infallibility, and indefectibility.**

123 Q. As stated above, Christ, before returning to Heaven, said to His Apostles: "All power is given to Me in Heaven and on earth. Going therefore teach ve all nations, teaching them to observe all things whatsoever I have commanded you." In these words Christ gave His Apostles the authority to teach and govern. But, as the twelve Apostles could not go themselves into the whole world and teach all nations, it is clear that Christ meant to give that same authority to the successors of the Apostles. The successors of the Apostles are the Pope, who is the successor of St. Peter, and the Bishops of the Church, who are the successors of the other Apostles. So, the Pope and the Bishops of the Church, as the successors of the Apostles, received from Christ the right and power to teach and govern the faithful. We call that power, the authority of the Church. So: **What do you mean by the authority of the Church? By the authority of the Church I mean the right and power which the Pope and the Bishops, as the successors of the Apostles, have to teach and to govern the faithful.**

Christ gave authority to the Church, also when He said: "He that heareth you, heareth Me; and he that despiseth you despiseth Me. And he that despiseth Me, despiseth Him that sent me." (Luke X., 16.)

The authority of the Church gives it a three fold right:

(1.) The right to teach the doctrines of Christ;

(2.) The right to make laws for the spiritual welfare of the faithful;

(3.) The right to judge and decide without appeal all cases of faith, morals, Church discipline, and religious worship.

The Church has authority in spiritual matters, and not in temporal matters. The State has authority in temporal matters, and not in spiritual matters.

The Church, then, received from Christ the authority to teach His doctrines. The doctrines of Christ which the Church proposes to our belief are contained in the ***Bible*** and ***Tradition.*** The Bible and Tradition are called the ***Deposit of Faith.*** It is the duty of the Church to preserve the Bible and Tradition, and to interpret them.

THE BIBLE.

What is the Bible? The word "bible" is taken from the Greek language. In Greek the word "bible" means book. The Bible is so called because it is the greatest of all books. It is also called ***Scripture, Holy Scripture, Sacred Scripture, Holy Writ*** Scripture and writ mean writing. The Bible is called Scripture or Writ because it contains the greatest of all writings. The Bible is called Sacred or Holy Scripture, or Holy Writ because it contains holy, or sacred writings. The Bible contains seventy-two books. These books were written by men who, in writing, were inspired and guided by God. The Bible, therefore, contains the ***word of God.***

Forty-five of the books of the Bible were written before the birth of Christ. These books are called ***The Old Testament.*** Twenty-seven books of the Bible were written since the Ascension of Christ. These books are called ***The New Testament.***

The books of the Bible which teach truths or doctrines, are called **doctrinal;** those which relate past facts, are called **historical;** those which foretell the future, are called **prophetical.** Prophetical means written by prophets and containing prophecies.

The most important books of the Bible are the **four Gospels** which tell the life and the teachings of Christ. The Gospels do not tell us all that Christ did. This is evident from what St. John, who wrote the last Gospel, says in closing his Gospel: "But there are also many other things which Jesus did; which if they were written every one, the world itself, I think, would not be able to contain the books that should be written." (St. John, XXI., 25.)

The four Gospels were written by St. Matthew, St. Mark, St. Luke, and St. John. The Latin for Gospel is Evangelium. Hence, the writers of the four Gospels are called the four **Evangelists.** St. Matthew and St. John were Apostles; St. Mark was a companion of St. Peter; St. Luke was a companion of St. Paul on his apostolic journeys.

Next to the Gospels come the **Acts of the Apostles.** The Acts of the Apostles recount the labors of the Apostles, chiefly the labors of St. Peter and of St. Paul. After the Acts of the Apostles come the **Epistles,** or letters written by St. Paul and other Apostles. As Grotius, a celebrated Protestant writer, says about them: "The Apostles had no intention in giving in their Epistles a lengthy exposition of the doctrines necessary to salvation; they wrote as the occasion arose, to answer questions which had been asked."

The last book of the New Testament is the **Apocalypse.** It contains chiefly prophecies of things that are to happen in the Church of Christ, particularly towards the end of the world, in the time of the Antichrist.

The first book of the New Testament, the Gospel of St. Matthew, was written a few years after the Ascension of Christ. The last book of the New Testament, the Apocalypse, was written sixty-four years after the Ascension.

The Catholic Church has taken care of the Bible for nineteen hundred years. It received the Old Testament, as a book inspired by God, from the Synagogue, the Church of the Jews, who were the chosen people of God. The Church received the books of the New Testament from the inspired men who wrote them, kept them separate from books not inspired by God, and collected them into one book with the Old Testament. The Church preserved the Bible from destruction during the Invasion of the Barbarians, and during the Middle Ages, down to the present time.

Before the art of printing was invented, the Church taught and trained monks to copy the Bible and had them spend their lives doing it.

Within seven years after the invention of printing, in 1455, a complete Bible was published by the Catholic inventor Gutenberg. In fact, the Bible was the first book printed. Since then the Church has scattered millions of copies of the printed Bible throughout the world, in practically all languages.

The Church defends the Bible against unbelievers at the present day, and will do so until the end of time.

As stated above, the Bible is the inspired word of God. This is the reason why the Church makes so much of the Bible, why it bases its catechisms, sermons, treatises of theology, its massbook and other books of prayer and worship on the Bible. This is the reason why the Church exhorts those of her children who can do so, to read a portion of the Bible every day. We may read the Bible in the original Hebrew and Greek; we may also read translations of the Bible approved by the Church. These translations are provided with notes explaining difficult passages. These notes are approved by the Church who is the authorized interpreter of the Bible.

Difficult passages abound in the Bible. This is because the Bible was written in foreign languages, amidst foreign civilizations, for people whose customs were entirely different from ours. Moreover, the Bible speaks of things unseen, things spiritual, and supernatural. This is why St. Peter says about the Epistles of St. Paul: "In which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also other Scriptures, to their own destruction." (2 Peter III., 16.) Again: "No prophecy (explanation) of Scripture is made by private interpretation. For prophecy came not by the will of man at any time; but the holy men of God spoke, inspired by the Holy Ghost." (2 Peter I., 20, 21.) If private interpretation of the Bible is to be rejected, who will interpret the

Bible for us? The Church. For Christ said He would send the Holy Ghost to teach her all truth; hence, also the truth contained in the Bible.

Hence, though we have the inspired word of God in the Bible, the Church holds the teaching authority which Christ gave her, as seen in question 123. The Church remains the teacher of the Christian people, as she was, for four hundred years, before the Bible was completed and collected into one book. The Church remains the teacher of the Christian people as she was for the fifteen hundred years before the art of printing was invented. Even now, though the world is flooded with books, though the Bible and translations of the Bible can be secured by everyone, the Church remains the teacher of the Christian people, as she was from the beginning of Christianity, and as she will be until the end of the world.

TRADITION.

But the Church draws Her teachings not only from the Bible but also from Tradition. All Christian doctrines are not contained in the Bible. The Christian doctrines, which the Apostles preached without recording them in writing, are called ***Apostolic Tradition.*** They are called ***traditions,*** from the Latin word tradere, (to hand down), because they were handed down from one Christian teacher to another. They are called ***Apostolic*** Traditions because they were preached by the Apostles. Frequently by the word ***Tradition*** we mean all the Apostolic Traditions, just as by the word Bible or Scripture we mean all the books of the Bible, or of Scripture.

We must believe the teachings of the Church based on Tradition, just as we believe those based on Scripture. For Christ said to the Apostles: "Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be condemned."[1]

And again "He that heareth you, heareth Me; and he that despiseth you despiseth me."[2]

In these words Christ makes no distinction between the teachings that would be written in the Bible and the teachings that would be handed down by Tradition; therefore, we must believe the teachings of the Church based on Tradition, just as we believe those based on the Bible.

The Apostolic Traditions have been handed down:

(1) **By word of mouth** in accordance with 2 Tim., II., 2, quoted above.

1 Mark, XVI., 15, 16.
2 Luke X., 16.

(2) Through the **practices and customs of the Church.** "What the whole Church accepts, not instituted by Councils, but having always been observed, is most justly regarded as handed down by Apostolic authority. So writes St. Augustine on Baptism.

(3) In the **writings of the Fathers.** By Fathers we mean Christian writers, eminent for their learning and holiness of life, who lived before the year 600.

(4) In **Christian sculptures and paintings** found in the Roman catacombs and elsewhere.

(5) In the **liturgies,** or works describing public worship.

(6) In the **Acts of the Martyrs.** The Christians were careful to commit to writing the trials of the martyrs who were put to death for their faith in Christ. From these Acts, we learn the truths they believed.

(7) In the **Creeds of the Church.** The Creeds of the Church contain the most important points of the Christian faith. They were set forth by the Church to teach the faithful, and arm them against heresies, or false teachings.

The chief creeds of the Church are:

(a) The **Apostles Creed.** (See Lesson I, Q. 11.)

(b) The **Nicene Creed,** the Creed said at the Mass. In this creed special stress is laid on the Divinity of Christ.

(c) The Athanasian Creed, which dwells at length on the Trinity. It derives its name from St. Athanasius to whom it is frequently attributed. It is recited in the breviary by the priests.

(d) The **Creed of Pope Pius IV.,** composed at the conclusion of the Council of Trent. Some words were added to it by Pope Pius IX, referring to the supremacy and infallibility of the Roman pontiffs. It is used as the Profession of Faith by converts coming into the Church, and by priests and prelates on assuming important new offices.

Most of the revealed truths are contained both in Scripture and in Tradition. Some truths revealed by God are not contained in Scripture, but only in Tradition.

The following are some truths not contained in the Bible but only in Tradition:

(1) That there are but four Evangelists;

(2) That all the books ascribed to the Bible, belong by right to the Bible;

(3) That there are but seven Sacraments;

(4) That the Mother of Christ remained ever a Virgin.

We may sum up what has been said on the teaching authority of the Church as follows:

(1) The Church has received from Christ authority to teach all nations;

(2) The teachings of the Church are based on the Bible and Tradition;

(3) The Church is the authorized guardian and interpreter of the Bible and Tradition.

123 Q. What power did Christ give the Apostles on Ascension day? Could the Twelve Apostles themselves go into the whole world and teach all nations? What did Christ mean by commanding the Apostles to go into the whole world and to teach all nations? Why have the Pope and the Bishops the power of teaching and governing the faithful? What do you mean by the authority of the Church? What threefold right does the authority of the Church give the Pope and the bishops? In what matters does the Church have authority? In what matters does the Church not have authority? In what matters does the State have authority? In what matters does the State not have authority? Where are the doctrines of Christ contained? What does the word Bible mean? Why is the Bible so called? What other names are given to the Bible? Why is the Bible given these names? How many books does the Bible contain? By whom was the Bible written? What does the Bible contain? How many books of the Bible were written before the birth of Christ? What are these books called? How many books of the Bible were written since the Ascension of Christ? What are these books called? What do the doctrinal books of the Bible teach? What do the historical books of the Bible teach? What do the prophetical books of the Bible teach? Which are the most important books of the Bible? Do the Gospels contain all that Jesus did? What Gospel writer assures us that the Gospels do not contain all that Jesus did? By whom were the four Gospels written? What do you call the men who wrote the Gospels? What does Evangelist mean? What were St. Matthew and St. John? What was St. Mark? What was St. Luke? What book comes after the Gospels? What books come after the Acts of the Apostles? What are the Epistles? What did the Apostles answer in their Epistles? Which book of the New Testament was written first? When was it written? Which book of the New Testament was written last? When was it written? For how long has the Catholic Church cared for the Bible? From whom did the Catholic Church receive the Old Testament? From whom did the Catholic Church receive the New Testament? Who collected the Old and New Testaments into one book? Who preserved the Bible from destruction during the invasion of the Barbarians? Who copied the Bible before the art of printing was invented? Who taught and trained the monks to copy the Bible? Who printed the first Bible? When was the first Bible published? What is the Church doing for the spread of the Bible at the present time? Who defends the Bible against unbelievers? Why does the Church exhort her children to read the Bible? What editions of the Bible may we read? Who is the authorized interpreter of the Bible? How does it happen that difficult passages abound in the Bible? What does St. Peter say about private interpretation of the Bible? Who is the teacher of the Christian people? From what source, besides the Bible, does the Church draw her teachings? Are all Christian doctrines contained in the Bible? What are Apostolic Traditions? Why are they called Traditions? Why are they called **Apostolic** Traditions? What is meant by Tradition? How must we believe the teachings of the Church which are based on Tradition? Give one text of Scripture to prove this. Briefly name the various ways in which the Apostolic Traditions were handed down to us. Name the four principal Creeds of the Church. Name some Christian truths not contained in Scripture, but only in Tradition. Sum up what has been said on the teaching authority of the Church.

POPE PIUS XI

LESSON TWELFTH

ON THE ATTRIBUTES AND MARKS OF THE CHURCH.

Part Second—The Attributes of the Church (2).

124, 125 Q. As seen in the eleventh lesson, Christ, before ascending into heaven, promised to be with the Apostles, the teaching body of the Church, all days, even to the consummation of the world. Just after He had spoken these words, Christ went up into heaven. This shows that Christ did not mean to remain present with the Apostles in bodily, visible form; he meant to be with them and their successors invisibly, guiding them by His grace, and thus keep them from falling into error in matters of faith and morals.

This can be made plainer by a few familiar comparisons. A train dispatcher, though far away from the trains of his division, may be said to be with them, because he directs their movements by his dispatches. He may be said to be with his trains, although the engineers, conductors, and passengers, of the train do not see him. A train cannot move at the wrong time, or take the wrong track, when it follows the directions of a faithful train dispatcher who knows his business; so, likewise, the Church cannot err in its doctrines of faith and morals, because Christ is with it to guide it in its teaching.

When the nineteenth century was drawing to a close, Archbishop Ryan of Philadelphia, in a letter to His Holiness Pope Leo XIII in Rome, wrote: "Stay with us, because it is towards evening, and the day is far spent."[1] In writing thus, Archbishop Ryan did not mean to ask Pope Leo to come and live with him in Philadelphia; he simply meant to say: "We wish you would not die yet, now that the nineteenth century is far spent, but we wish that you live longer to lead us into the new century, to guide us, by your wonderful wisdom, in the difficult paths we have to travel." As Pope Leo, living in Rome, could be with us in America, guiding us by his teachings, so Christ, though bodily present in heaven, can be with us on earth, guiding us by his invisible grace.

Christ also said to the Apostles: "Go ye * * * and preach * * * he that believeth and is baptized shall be saved; but he that believeth not shall be condemned." In these plain words Christ, ordered the faithful to believe the teachings of the Apostles under pain of damnation. He would not, He could not, justly do this, if the Apostles were liable to teach error.

1 Luke XXIV., 29.

Again, Christ said that the gates of Hell will not prevail against the Church. But Hell certainly would prevail against of the Church if the Church could teach error.

Finally, Christ promised to send to the Apostles, the Holy Ghost, the Spirit of truth, to abide with them forever, to teach them all truth.[1] How could the Church that knows all truth, fall into error?

The Church was told by Christ to teach what we must believe and do to be saved. Therefore, the Church is infallible only in matters of faith and morals. Therefore, the Church would not be infallible in teaching civics, history, physiology, or other similar subjects.

124 Q. What did Christ mean when He promised to be with the Apostles even to the consummation of the world? How can a train dispatcher be with trains which are many miles away? When is a train safe from making a wrong move? Why can the Church not err in teaching doctrines of faith and morals? How could Pope Leo be with us in America whilst he was at Rome? Prove briefly that the Apostles could not err in matters of faith and morals, from the following words of Christ to the Apostles: (1) "Go and preach . . . he that believeth not shall be condemned." (2) "The gates of hell shall not prevail against her." (3) "When He, the Spirit of Truth, is come, He will teach you all truth." Why is the Church infallible only in matters of faith and morals?

When Christ said: "Going therefore teach ye all nations * * * and, behold, I am with you all days"; when Christ said: "He that believeth not shall be condemned"; when Christ promised to send to the Apostles, "the Spirit of truth" to "teach all truth", He spoke to all the Apostles, that is, to the Apostles with St. Peter at their head. From these words of Christ, it is evident that the Apostles with St. Peter at their head, were infallible in matters of faith and morals. The same is true of their successors. Thus, the Pope, the successor of St. Peter, and the Bishops of the Church, the successors of the other Apostles, when united in general council under the Pope, are infallible in matters of faith and morals.

In the history of the Church, when doubts arose among the faithful as to what the Church taught on certain points, or when heretics denied the teachings of the Church, the Pope called the Bishops of the world to a general meeting, or council, to discuss, settle, and define these matters under the presidency of the Pope or his delegate. When thus united in general council, the Pope and the Bishops are infallible in matters of faith and morals.

So far, in the history of the Church, twenty general councils have been held. The first council was held at Nice, near Constantinople, in the year A. D. 325. This council con-

1 John XVI., 13.

demned Arius who pretended that Jesus Christ is not the Son of God. From A. D. 1545 to A. D. 1563, there was held a most important general council, in Trent, Italy, to defend the Catholic doctrines denied by rising Protestantism, and to enact certain reforms in matters of discipline. The latest general council was held at the Vatican, the palace of the Pope, in Rome, A. D. 1869-1870. It declared and defined the teachings of the Church on the Primacy of St. Peter and the Infallibility of the Pope. In 1870, the Vatican council adjourned on account of war in Italy. The present Pope is planning to call the Bishops of the world to Rome in the year 1928 to bring the Vatican Council to a close.

Christ said to Peter alone, "Feed My lambs, feed My sheep."[1] With what was St. Peter to feed them? With the food of wholesome Christian doctrine, doctrine free from error. Again, at the Last Supper, Christ prayed for Simon Peter: "Simon, Simon," said Christ, "I have prayed for thee that thy faith fail not: And thou, being once converted, confirm thy brethren."[2] In these words, Christ prayed that Peter, after his conversion and repentance for denying Christ at the court of Pilate, might not waver or fail in his faith, not fall into error, and that he might confirm his brethern in matters of faith and morals. In the words spoken on those two occasions, Christ promised infallibility in matters of faith and morals to St. Peter and his successors in the Papacy.

Mark well that the Pope is not infallible when he speaks as a private person, but only when he speaks as the head of the Church, and gives out to all the faithful the final teachings of the Church, in matters of faith and morals.

125 Q. Why are the Pope and the Bishops of the Church, united in general council, infallible? Give two instances when the Pope called the Bishops to a general council. How many general councils have been held in the history of the Church? Where was the first general council held? When was the first general council held? Whose teaching did the first general council condemn? When was the Council of Trent held? Why was the Council of Trent held? Where was the latest general council held? When was the Vatican Council opened? When was the Vatican Council adjourned? Why was the Vatican Council adjourned? What is the present Pope planning to do about the Vatican Council? Quote two sayings of Christ to St. Peter in which Christ promised St. Peter and his successors infallibility in matters of faith and morals. Under what conditions is the Pope infallible?

There are many points of doctrine on which the Church has not declared what we must hold. On these points learned men sometimes differ in opinion, and may continue to differ until the Church settles the disputed question. To sum up: **What do you mean by the infallibility of the**

1 John XXI., 15, 16, 17.
2 Luke XXII., 31, 32.

Church? By the infallibility of the Church I mean that the Church cannot err when it teaches a doctrine of faith or morals.

When does the Church teach infallibly? The Church teaches infallibly when it speaks through the Pope and Bishops united in general council, or through the Pope alone when he proclaims to all the faithful a doctrine of faith or morals.

126 Q. 1. When the Angel Gabriel announced to the Blessed Virgin that she had been chosen to become the mother of Jesus, the Son of the Most High, the Angel added, "Of His kingdom there shall be no end." The kingdom spoken of by the Angel is the Church of Christ established on earth. According to the Angel of God, the Church of Christ is to last, not only until the end of the world, but without end. When the end of the world comes, the Church on earth and the Church in Purgatory will be made one with the Church in heaven. The Church on earth is called the ***militant*** Church; the Church in Purgatory is called the ***suffering*** Church; the Church in heaven is called the ***triumphant*** Church.

(2) When Christ promised the headship, or primacy of the Church to St. Peter, He assured him that the gates of Hell (that is, the devils and their allies, wicked men) would never overcome the Church: "Thou art Peter (Rock) and upon this rock I will build My Church and the gates of hell shall not prevail against it."[1]

(3) At the Last Supper, when Christ announced that He was about to leave the Apostles, to console them about His departure, He said: "I will ask the Father, and He shall give you another Paraclete (the Holy Ghost) that He may abide with you forever."[2]

(4) On Ascension day, Christ said to His Apostles: "And behold I am with you all days, even to the consummation of the world."[3]

From these four plain texts, it follows that the Church of Christ is to last until the end of time, in other words, that it would be indefectible, or endowed with **indefectibility.** So: **What do you mean by the indefectibility of the Church? By the indefectibility of the Church I mean that the Church, as Christ founded it, will last till the end of time.**

126 Q. Quote the words of the Angel to the Blessed Virgin Mary, to prove that the Church, the Kingdom of Christ, is indefectible. What will become of the militant branch of the Church at the end of the

1 Matt. XVI., 18.
2 John XIV., 16.
3 Matt. XXVIII., 20.

world? What will become of the suffering branch of the Church at the end of the world? Quote one or more sayings of Christ showing that the Church is indefectible.

127 Q. In the preceding answers, we learned that Christ gave the Church authority to teach, that He made the Church infallible, and that He promised that the Church would last till the end of time or be indefectible. So, authority, infallibility, and indefectibility, are attributes of the Church. These attributes belong to the Church in general; but they belong in a very special manner, in their fulness, to the Pope, the visible head of the Church because his infallible authority to teach bishops, priests, and people, in matters of faith and morals, will last till the end of the world. So: **In whom are these attributes found in their fulness? These attributes are found in their fulness in the Pope, the visible Head of the Church, whose infallible authority to teach bishops, priests, and people in matters of faith or morals will last to the end of the world.**

127 Q. To whom do, authority, infallibility, and indefectibility belong in general? To whom do authority, infallibility, and indefectibility belong in a very special manner?

ST. PETER'S CHURCH, PLAZA OF ST. PETER, THE VATICAN

LESSON TWELFTH

ON THE ATTRIBUTES AND MARKS OF THE CHURCH.

Part Third—The Marks of the Church (1)

128 Q. When Jesus was born in Bethlehem, three Wise Men came from the East to adore Him. He guided them in their long journey by means of a star which went before them, until it came and stood over where Jesus was. This star was the sign by which the Wise Men knew the place where Jesus was. Now, today, Jesus leads people to the Church in which He lives, by means of certain signs, or marks which He put on the Church. These marks, like shining stars, point out the Church of Christ.

Christ put these marks on His Church because He knew that after His death there would "arise false Christs and false prophets"[1] who would establish churches and claim that their churches were the Church of Christ.

There are four marks of the Church of Christ. The Church of Christ is One, Holy, Catholic, and Apostolic.

THE CHURCH OF CHRIST IS ONE.

Christ willed that His Church should be **One.** After the Last Supper, Christ prayed that His disciples might be one: "Holy Father, keep them in Thy name whom Thou hast given Me; that they may be one, as We also are."[2] As the prayer of Christ is always heard, we conclude that true disciples of Christ are one, that His Church is one, or united.

In what ways is the Church of Christ to be one?

(1) The Church of Christ is to be ***one in faith.*** The faithful are to believe all things whatsoever Christ has taught: "Preach the Gospel to every creature. He that believeth and is baptized shall be saved and he that believeth not shall be condemned."[3]

St. Paul plainly states that the disciples, "Should be careful to keep the unity of the spirit in the bond of peace, One Body and one Spirit, one Lord, **one faith,** one baptism."[4]

(2) The Church of Christ is to be one, not only in the internal faith of the mind, but also in the external manifestation of that faith, that is in worship, or communion. St. Paul says, "One Faith, ***one baptism.***"

(3) Christ willed that His Church should be under ***one head, or be one in government.*** He frequently compared

1 Matt. XXIV., 24.
2 John XVII., 11.
3 Mark XVI., 15, 16.

His Church to a kingdom,[1] a city,[2] a household,[3] a sheephold,[4] all of which are under one head. Speaking of the sheepfold, Christ said: "And other sheep I have, that are not of this fold; them also I must bring, and they shall hear my voice and there shall be one fold and one shepherd."[5]

THE CHURCH OF CHRIST IS HOLY.

This is evident from the following words of St. Paul: "Christ also loved the Church and delivered Himself up for it that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be **holy and without blemish.**"[6]

THE CHURCH OF CHRIST IS CATHOLIC.

Christ willed that His Church should be **catholic or universal,** as to time, as to territory, as to doctrine. The Church of Christ must be universal as to ***time*** because Christ said: "Behold, I am with you ***all days, even to the consummation of the world.***"

The Church must be universal as to ***space*** for Christ said, "Go ye into the ***whole world,*** and preach the Gospel to every creature."[8] Christ also, said, "Going, therefore, teaching ***all nations.***"

The Church must be universal as to ***doctrine,*** that is she must teach the whole doctrine of Christ. Christ said, "Teaching them to observe all things whatsoever I have commanded you."[9]

THE CHURCH OF CHRIST IS APOSTOLIC.

Christ founded His Church upon the Apostles; therefore the pastors of the Church of Christ must be lawful successors of the Apostles, and should teach the same doctrine as the Apostles.

Christ founded the Church upon the Apostles, for He said to St. Peter, "Thou art Peter; and upon this rock I will build My Church." And again, "Feed My lambs and feed My sheep." Christ also said to the Apostles in general: "Going therefore, teach ye all nations, and behold I am with you all days even the consummation of the world."[10]

Scripture, then, proves that Christ willed that His Church should be one, holy, catholic or universal, and apostolic.

The same truth is contained in Tradition. The Nicene Creed says, "I believe in the One Holy Catholic Apostolic Church."

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1 Matt. XIII., XVI., XX., XXV.
2 Matt. V., 15.
3 Luke VI.
4 John X.
5 John X., 16.
6 Eph. V., 25-27.
7 Matt. XXVIII., 20.
8 Mark VI., 15.
9 Matt. XXVIII., 19.
10 Matt. XXVIII., 19, 20.

To sum up: **Has the Church any marks by which it may be known? The Church has four marks by which it may be known; it is One; it is Holy; it is Catholic; it is Apostolic.**

In the following questions we shall see that these four marks belong to the Catholic Church.

128 Q. How did Jesus guide the Wise Men to the place where He was? How does Jesus Christ lead people to His Church today? Why did Christ put marks on His Church? How many marks did Christ put on His Church? Name them. Prove that Christ willed that His Church should be one. Quote words of Christ to show that His disciples are to be one in faith. Quote words of St. Paul to show that the disciples of Christ are to be one in faith. Quote words of St. Paul to show that the disciples of Christ should be one in communion, or worship. Quote words of Christ to show that His disciples should be one in government. Quote words of Christ to show the Church should be holy. In what ways did Christ will that His Church should be universal? Quote words of Christ to show that the Church is to be universal as to time, territory, doctrine. Upon whom did Christ found His Church? Whose successors must the pastors of the Church be? Whose doctrines must the pastors of the Church teach? Quote words of Christ showing that St. Peter was made the head of the Church. Quote words of Christ to show that the Apostles were the teachers of the Church.

THE CATHOLIC CHURCH IS ONE.

129 Q. The Catholic Church is **one in faith.** The 350-000,000 members of the Catholic Church agree in one faith. In the Act of Faith all say, "I believe these and all the truths which the Holy Catholic Church teaches." As the Catholic Church teaches but one and the same thing in all places, so Catholics in all places believe one and the same thing. Talk to Catholics who have come to this country from other parts of the world, and you will see that they believe as you do. Go to Rome, and you will find Catholics visiting from all parts of the world. Talk to them and you will see that, like you, they believe all the truths which the Catholic Church teaches. Talk to them about God, the Trinity, about Jesus Christ, about the Church, and, though you never met them before, you will see that you agree with them in matters of faith, though you may differ from them in race, language, education, in political views, and condition of life.

The Catholic Church is one **in communion.** Throughout the world, Catholics have the same sacrifice of the Mass and the same seven Sacraments which form the greater part of their worship. Catholic people who come here from various countries of the world find all things strange, until they come to a Catholic church. They find the church surmounted by a cross, they find the same arrangement of altars, confessionals, statues of Christ and saints, stations of

the cross, pulpit, baptismal font, organ. When services are held, they see the priest vested as was their pastor at home, they hear him reciting or singing the same prayers of the Mass, saying the same prayers in the administration of the Sacraments. And if you were to go to Europe and enter a Catholic church in London, Dublin, Paris, Berlin, Vienna, Rome, or visit any village church in the same countries, or if you were to push on to Egypt, to Arabia, to India, to the Philippine Islands, to Australia, to China, or Japan, you would feel at home in the Catholic church the moment you entered it. The moment the priest, whatever his race or color, would begin mass, you would see that Catholics have the same mass there as at home and, if you had learned how to serve mass at home, you could act as altar-boy and serve the priest whom you never saw before.

The Catholic Church is one not only in faith and worship but also in government because its three hundred and fifty million members all recognize the Pope as their head in spiritual matters. The Pope appoints the Bishops of all the dioceses in the Church, and governs them in the administration of their diocese. The Bishops, in turn, appoint the pastors of all the parishes of the diocese, and oversee the work of the pastors in their parishes. So, throughout the world, the faithful are under their pastors, the pastors are under their Bishops, and the Bishops are under the Pope. Thus, the Catholic Church is one in government. So: **How is the Church One? The Catholic Church is One because all its members agree in one faith, are all in one communion, and are all under one head.**

The 350,000,000 Catholics, though differing in color, in race, in nationality, in language, in education, in condition of life, are united in one faith, in one communion or worship, in one government. This wonderful unity in the Catholic Church may be illustrated by considering the vine. Its innumerable leaves, though differing in size, thickness, are all alike, being all vine leaves. There is not an oak leaf, a maple leaf, an ash leaf, an elm leaf, among them. Why not? Because all the vine leaves draw their sap from vine twigs; these vine twigs, in turn, draw their sap from vine branches; these vine branches, in turn, draw their sap from the vine stem; the vine stem, in turn, draws its sap from the vine roots.

In a similar manner, the 350,000,000 Catholics, considered as individuals, are like the leaves of a great vine. They draw their Catholic life, by means of instructions and sacraments, from the Catholic priests, the twigs of the Catholic vine. The piests, in turn, draw their powers of order and jurisdiction from their Catholic Bishops, the branches of the Catholic vine; the Bishops, in turn, draw episcopal jurisdiction from the Pope, the Vicar of Christ on earth, the stem of the

Catholic vine. The Pope, finally, draws his supreme authority from Christ, the root of the Catholic vine. This comparison is suggested by the words of Christ, "I am the vine, you the branches; he that abideth in Me, and I in him, the same beareth much fruit; for without Me you can do nothing." (John XV., 5).

129 Q. Show how the members of the Catholic Church have one faith. How are Catholics one in worship? How are Catholics one in government? Who appoints the Bishops? Who appoints pastors of parishes?

THE CATHOLIC CHURCH IS HOLY.

130 Q. You know from lesson eleven that Jesus Christ founded the Catholic Church and still is the invisible head of the Church; you remember from lesson seven that Jesus Christ is the Son of God, true God; you learned in lesson two that God is all holy. So, the Catholic Church is holy **because its founder Jesus Christ is holy.**

The Catholic Church teaches the holy doctrine of Jesus Christ and tells us that, unless we believe the entire doctrine of Christ, we cannot be saved. The Catholic Church teaches that faith alone will not save us, that we must also keep the Commandments. So, **the Catholic Church is holy because it teaches a holy doctrine.**

The Catholic Church urges its children of whatever walk in life to sanctify themselves by faithfully fulfilling the duties of their state in life; it urges the more perfect among the faithful to consecrate their lives to God in holy religion, in the cause of Christian education of the young, in works of charity to the sick, the orphan, the poor, the aged, the fallen, the deaf, the blind, and other afflicted. Therefore, the Catholic Church is holy **because it invites all to a holy life.**

The holy Founder of the Church, its holy teaching and preaching, not only make the Church holy, but help its members to attain holiness of life. The holiness of Christ, the founder and head of the Church cannot help flowing into the faithful, the members of the Church. Its holy doctrine and its constant invitation to its members to lead holy lives cannot help producing holiness among many of its members. Let me give you some examples of holiness of the members of the Church. The Catholic Church boasts thousands of martyrs who shed their blood for the faith of Christ, thousands of missionaries who left country, home, parents, and all that was near and dear to them, to preach Christ to the heathen, amidst poverty and persecution. During the past century many thousands of these missionaries have been put to death for the faith by heathens. Of these missionaries of the nineteenth century one hundred and fourteen have al-

ready been declared "Blessed" by the Church, and a hundred and eleven men and sixty-three women have led such holy lives that the Church considers declaring them "Blessed." In the Catholic Church there are hundreds of thousands of priests and religious who renounce the pleasures of family life to spend themselves, working in various ways for the honor and glory of God and the salvation of souls. The Catholic Church boasts millions of devoted Christian parents who in the sweat of their brow earn a living for the large families whom they are raising in the knowledge, fear, and love of God, to make them fervent members of the Church and loyal citizens of the State. So, the Catholic Church is holy **because of the eminent holiness of so many thousands of its children.**

It is very true that not all Catholics are good. There are Catholics who lead sinful lives, in spite of all the Church does to make them lead good Christian lives; but this is not the fault of the Church, but is due to their own wickedness. Was there not a Judas among the twelve Apostles? In the parable of the cockle Christ foretold that there would be bad men in the Church. The Church never approved of the bad lives of any of its members. To sum up: **How is the Church Holy? The Catholic Church is Holy because its founder, Jesus Christ, is holy; because it teaches a holy doctrine; invites all to a holy life; and because of the eminent holiness of so many thousands of its children.**

130 Q. Why is the Catholic Church holy in its founder? Give two facts showing that the Catholic Church teaches a holy doctrine. Show that the Catholic invites all its members to holy life. Give one or more instances of eminent holiness in the members of the Catholic Church. Is the Church to blame for the sinful lives of bad Catholics? Did the Church ever approve of the bad lives of some of its members?

THE CATHOLIC CHURCH IS TRULY CATHOLIC OR UNIVERSAL.

131 Q. The Catholic Church was established by Christ nineteen hundred years ago, and has lasted to the present time without interruption. As to time, she may, then, be called Catholic, which means universal, **because she subsists in all ages.**

The Catholic Church exists in all parts of the world and teaches all nations and tribes of men. Catholics are one-fifth of the total population in the United States, one-fourth in Canada. Mexico, all the republics of Central and South America are Catholic. Spain, Portugal, Italy, France, the Free State of Ireland, Belgium, Luxemburg, Austria, Czecho-Slovakia are Catholic. Lithuania is seventy-five per cent Catholic, the majority of the Poles and Hungarians are

Catholic. Jugo-Slavia is more than half Catholic. Switzerland is forty-one per cent Catholic. Holland and Germany are one-third Catholic. England has almost two million Catholics. In Denmark, Sweden, and Norway, which, like the other Protestant countries of Europe, were Catholic before the so-called Reformation, the Church has made great progress during the last twenty-five years. In the former Polish provinces of Russia, the Catholics are in a majority. The Philippine Islands are Catholic. In Asia there is a Catholic population of about 10,625,000. The Catholics are almost one-fifth of the total population of Australia. In Africa there are 2,500,000 Catholics. The Catholic Church has made great progress in Africa since 1905. In all there are about three hundred and fifty million Catholics on earth. Sixty thousand Catholic missionary priests and religious are devoting themselves, with great success, to bringing the Gospel of Christ to the heathens of Asia, Africa, and other countries. There is no nation on earth where the Catholic priests are not teaching the Gospel of Christ. We may then say with the Catechism that our Church is catholic or universal, as to territory, **because it teaches all nations.**

Before ascending into heaven, Christ said to His Apostles, "Teach ye all nations, teaching them to observe all things whatsoever I have commanded you."[1] Obedient to the command of Christ, the Catholic Church teaches whatever Christ taught. She teaches things unpleasant to believe, such as everlasting punishment, as well as pleasant doctrines, such as never-ending reward for the just. The Catholic Church teaches people to observe all the commands of Christ without exception, no matter how hard they may be to our fallen nature, such as fasting, abstaining, remaining with one's married partner till death. The Catholic Church is then catholic in matters of Christian doctrine. To sum up: **How is the Church Catholic or universal? The Catholic Church is Catholic or universal because it subsists in all ages, teaches all nations, and maintains all truth.**

131 Q. How is the Catholic Church universal as to time? How was the Catholic Church Apostolic in its foundation? How is the Catholic Church universal as to territory? What is the Catholic population of the U. S.? Name a dozen Catholic nations? How many Catholics are there in all? How many Catholic missionaries are there among the heathen nations? How is the Catholic Church universal as to doctrine?

1 Matt. XXVIII., 19, 20.

THE CATHOLIC CHURCH IS APOSTOLIC.

132 Q. The Catholic Church of the present day goes back without a day's interruption, or in unbroken succession, to the Apostles upon whom Christ founded His Church.

St. Peter was the first Pope of the Catholic Church, and the other Apostles were its first Bishops. So, the Catholic Church is the very church Christ founded on the Apostles. So, the Catholic Church is Apostolic **because it was founded by Christ on His Apostles.**

The Catholic Church is governed by Pope Pius XI., the 261st Bishop of Rome, the 260th lawful successor of St. Peter. The Pope is assisted in the government of the Church by the Bishops, who received the fulness of the Sacrament of Holy Orders, in unbroken succession, from the Apostles and who receive their mission (permission to exercise their episcopal powers in a territory assigned to them) from the Pope, the Vicar of Christ on earth, as the Apostles received their mission from Christ Himself. So, the Catholic Church is Apostolic **because it is governed by the lawful successors of the Apostles.**

The Catholic Church teaches all the Apostles taught. The policy and practice of the Church always was the policy imposed by St. Paul on Timothy: "O Timothy, keep that which is committed to thy trust, avoiding the profane novelty of words, and oppositions of knowledge falsely so called."[1] "And the things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also."[2]

The statement that the Catholic Church now teaches what the Apostles taught may be verified by comparing the doctrines of the Church of the present day with those of the days of the Apostles. We see this in detail in the various lessons of the Catechism. (See the Faith of Our Fathers," by Card. Gibbons, Chap. 5).

The Catholic Church teaches now what the Apostles taught in their day; and it thus taught ever since the days of the Apostles; and it will so teach until the end of time. So, the Catholic Church is Apostolic **because it has never ceased and will never cease to teach their doctrine.** To sum up; **How is the Church Apostolic? The Catholic Church is Apostolic because it was founded by Christ on His Apostles, and is governed by their lawful successors, and because it has never ceased, and will never cease to teach their doctrine.**

1 Tim. VI., 20.
2 Tim. II., 2.

In the foregoing questions we learned that the Catholic Church has the four marks of the Church of Christ, being One, Holy, Catholic, and Apostolic. The Catholic Church, then, is the Church of Christ.

132 Q. To whom does the Catholic Church of the present day go back? Who was the first Pope? Who were the first Bishops of the Catholic Church? Who is the successor of St. Peter? From whom did the bishops of the Church receive the Sacrament of Holy Orders? From whom do the Bishops of the Church receive their Mission? Does the Catholic Church now teach what the Apostles taught? Has the Catholic Church always taught what the Apostles taught? How is the Catholic Church Apostolic in its teaching?

ST. PETER'S AND THE VATICAN.

In the picture on page 117, you see St. Peter's Church in Rome from whose balcony the Holy Father is giving his blessing to the people in the plaza before him. As you notice, this plaza is embellished by a central obelisk and two fountains. It is surrounded by the greatest colonnade on earth. The arms of this colonnade make one think of the outstretched arms of Holy Mother Church ready to embrace all the nations of the earth.

To the right of the picture you have part of the Vatican Palace, the residence of our Holy Father, the Pope. The Papal apartments are in the building to the extreme right of the picture. Besides the Papal apartments, the Vatican contains chapels, reception rooms, libraries, museums of antiquities, sculpture, painting, etc.

The tomb of St. Peter is directly under the dome of St. Peter's Church. At the circular base of the dome, at the wonderful height of one hundred fifty-three feet above the floor, there glitter in mosaic letters six feet long these memorable words of Christ: "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it."[1]

These words of Christ remind us of the fact that the gates of hell, wicked men, have waged war against the Catholic Church for nineteen hundred years without prevailing against it.

These words read like a challenge to the gates of hell to come forth, if they wish, and fight the Church for another nineteen hundred years.

To all that believe that Jesus Christ is God, these words are a phophecy foretelling that the gates of hell will never prevail against the Church.

LEADING AMERICAN SCHOLAR ON THE CATHOLIC CHURCH.

That the Catholic Church is one, catholic, and apostolic, is proclaimed by no less an authority than the late Dr. Charles A. Briggs of Union Theological Seminary, N. Y. From an article on the Papacy which this eminent Protestant divine contributed to the North American Review for February 15, 1907, we cull the following: "The Papacy is one of the greatest institutions that have ever existed in the world, and it looks forward with calm assurance to a still greater future. Its dominion **extends throughout the world over the only ecumenical (universal) Church.** All other churches are national or provincial in their organization. It reaches back in unbroken succession through more than eighteen centuries to St. Peter, appointed by the Savior of the world to be the Primate of the Apostles. It commands the greatest central body of Christianity, **which has ever remained the same organism since Apostolic times.**

"The Papacy has a much firmer basis in a number of texts of the New Testament than most Protestants have been willing to recognize. All attempts to explain the 'rock' in any other sense than as referring to Peter, have ignominiously failed. The early chapters of the Acts represent him as Chief of the Apostolic Community down to the Council of Jerusalem. If we had the continuation of the narrative of St. Peter's work in Antioch, Western Asia, and finally in Rome, in all probability the same undisputed leadership would appear. It is evident that Jesus, in speaking of St. Peter, had the whole history of His kingdom in view. We must admit that there must be a sense in which the successors of St. Peter are the rock of the Church, and have the **authority** of the Keys in ecclesiastical government, discipline, and the determination of faith and morals. If the flock continues, the chief shepherd must be the successor of St. Peter, to carry on his work as shepherd. The Christian Church from the earliest times recognized the primacy of the Roman bishop, and all other great sees at times recognized the supreme jurisdiction of Rome in matters of doctrine, government and discipline. When Protestants went so far as to deny all the historic rights of the Papacy, Protestantism set itself in a false position, which must ultimately be abandoned."

LORD MACAULAY'S ESTIMATE OF CATHOLICITY.

In 1840, Lord Macaulay, the famous English essayist, no friend of Catholicity, wrote:

"There is not, and there never was on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when the camelopards and tigers bounded in the Flavian amphitheatre. The present royal houses are but of yesterday when compared with the line of Supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon in the nineteenth century to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends. The republic of Venice was modern when compared with the Papacy; and the republic of Venice is gone, and the Papacy remains. The Papacy not in decay, not a mere antique, but full of life and useful vigor. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions in the New World have more than compensated for what she has lost in the Old. Her spiritual ascendency extends over the vast countries which lie between the plains of the Missouri and Cape Horn, countries which, a century hence, may not improbably contain a population as large as that which now inhabits Europe. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world, and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain, before the Frank has passed the Rhine, when Grecian eloquence still flourished in Antioch, when idols were still worshiped in the temple of Mecca. And she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul.

"We often hear it said that the world is constantly becoming more and more enlightened, and that this enlightenment must be favorable to Protestantism and unfavorable to Catholicism. We wish we could think so. But we see

great reason to doubt whether this be a well-founded expectation. We see that during the last two hundred and fifty years, the human mind has been in the highest degree active; that it has made great advances in every branch of natural philosophy, that it has produced innumerable inventions tending to promote the convenience of life; that medicine, surgery, chemistry, engineering, have been greatly improved; that government, police, and law have been improved, though not to so great an extent as the physical sciences. But we see that, during these two hundred and fifty years, Protestantism has made no conquests worth speaking of. Nay, we believe that, as far as there has been a change, that change has on the whole been in favor of the Church of Rome. We cannot, therefore, feel confident that the progress of knowledge will necessarily be fatal to a system which has, to say the least, stood its ground in spite of the immense progress made by the human race since the days of Queen Elizabeth. . . . A faith which stands that test will stand any test. . . . We think it a most remarkable fact that no Christian nation, which did not adopt the principles of the Reformation before the end of the sixteenth century, should ever have adopted them. Catholic communities have since that time, become infidel and become Catholic again, but none have become Protestant."

"THE GENTILES FOR THY INHERITANCE"

Orestes A. Brownson wrote: They wage an unequal contest who wage war against the Church of the living God, who hath said to its head, "Thou art my Son, this day have I begotten thee. Ask of me and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession" (Ps. II., 7, 8.). These may combine to put down Catholicity, form leagues against it, enlist all the powers of the earth against it; but what then? Nero tried to crush it in its infancy. Diocletian tried it. And Nero and Diocletian have passed away, and their mighty empire has crumbled to pieces and dissolved, leaving scarce "a wrack behind"; yet the Church has lived on, and the successor of the fisherman of Galilee inherited a power before which that of Rome in her proudest day was merely the dust in the balance. Pagan and Saracen tried to crush it, but Pagan and Saracen are scattered before its glory as the morning mist before the rising sun. Heretic and schismatic have tried to exterminate it—Luther, and Calvin, and Henry of England, like the great dragon whose tail drew after it a third part of the stars of heaven; and their own children are rising up and cursing their memory. The powers of the earth have tried to do it—Napoleon, the Colossus who bestrided Europe and made and unmade kings in mere pastime; but Napoleon, from the moment he dared lay his hand on the Lord's anointed, loses his power and goes to die at last of a broken heart in a barren isle of the ocean.

Jew, Pagan, Saracen, heretic, schismatic, infidel, and lawless power have all tried their hand against the Church. The Lord has held them in derision. He has proved for eighteen hundred years that no weapon formed against her shall prosper; for he guards the honor of his spouse as his own. The Church has survived all storms; it is founded upon rock, and the gates of Hell are impotent against it. It is not for the friends of the Church to fear, but for those who war against her and seek her suppression. It is for them to tremble—not before the arm of man, for no human arm will be raised against them; but before that God Whose Church they outrage and Whose cause they seek to crush. The Lord hath promised His Son the Gentiles for His inheritance and the utmost parts of the earth for His possession. He must and will have this nation. And throughout all the length and breadth of this glorious land shall his temples rise to catch the morning sun and reflect his evening rays, and holy altars shall be erected, and the "clean sacrifice" shall be offered daily, and a delighted people shall bow in humility before them and pour out their hearts in joyous thanksgiving; for so hath the Lord spoken, and his word shall stand. (Vol. x. pp. 35, 36.)

Orestes A. Brownson, American author, 1803-1876, was successively a Congregationalist, a Presbyterian, a Universalist, a Rationalist, a Socialist, he finally became a Catholic. During the remaining years of his life, he wielded his powerful pen in defense of the Catholic faith.

LESSON TWELFTH

ON THE ATTRIBUTES AND MARKS OF THE CHURCH.

Part Fourth—The Marks of the Church (2).

133 Q. In the present question we shall see that no other Christian bodies have these four marks.

Outside the Roman Catholic Church, there are two main groups of Christian denominations, the Orthodox Churches, and the Protestant Churches.

The Orthodox, or Greek Orthodox Churches, separated from the Catholic Church in the ninth century. They are found principally in Eastern or Oriental Europe. They include, among others, most of the Greeks, Russians, Bulgarians, Rumanians, Montenegrens and Serbians. Some of the Greeks, Russians, etc. still acknowledge the Pope as the head of the Church and thus are still Catholic. These are called United or Uniate Greeks, Russians, or Greek, Russian Uniates. The Greeks, Russians, etc. who are separated from Rome call themselves "Orthodox", or "right believers", claiming thereby that they have the right belief. The fact is that, in most things, they believe as we do. The Orthodox Churches are sometimes called Greek Orthodox because originally only the Greek language was used in their worship. The Orthodox Churches number about one hundred and twenty-one million members.

133 Q. Which are the two main groups of Christian denominations outside of the Roman Catholic Church? When did the Greek Orthodox Churches separate from the Catholic Church?

The Protestant Churches are those Western Christian denominations which, in and after the sixteenth century, were set up by the "Reformers" in opposition to the Catholic Church. The name Protestant was given first to the Lutherans who protested against the decree of the Diet of Spires, A. D., 1529, that no further innovations should be permitted until after the convocation of a general council. They were called Protestants because they protested. Later, the name Protestant was extended to include all Western Christian Denominations which, in and after the sixteenth century, were set up by the "Reformers" in opposition to the Catholic Church. The present estimated Protestant

population of the world is one hundred and seventy-five millions. The Catholic population of the world is three hundred and fifty millions.

1. **The Church of Christ must be one.**

The Orthodox Churches are not united under one head. Before the World War, there were a dozen recognized heads of Orthodox Churches. There are more now; since the fall of the Czar, they are rapidly growing in number. Hence, they have no center of unity to maintain strictly one faith and one worship. Hence the Orthodox Churches are not one.

The Protestant Churches are not one in faith. In 1922, there were one hundred and ninety-three Protestant denominations in the United States alone. Most of these hold a different official "Creed." They believe in the private interpretation of the Bible; hence, individual Protestants, as far as their denomination is concerned, may, and do, believe much as they please. This leads to utter lack of unity even on the main points of Christian doctrine.

The principal Christian forms of worship are the Sacrifice of the Mass and the Seven Sacraments. Protestants are not united in these various forms of worship. Very few Protestants believe in the Sacrifice of the Mass, and they agree neither as to the number nor as to the nature of the Sacraments. Some believe in seven Sacraments, as we and the Greek Orthodox do; others believe in only three sacraments; others in two; others in one. Many maintain there are no sacraments at all. Their worship differs from denomination to denomination, and from country to country.

The Protestants are divided into 193 denominations in this country alone. Moreover, most of these denominations are not united under one head. Hence, the Protestant Church are not one in faith, in worship, or in government.

Even, if the Orthodox churches and the Protestant denominations were respectively under one head, they would still be separated from the Center of Unity established by Christ; they would still be lambs and sheep out of the "One Fold," separated from the "One Shepherd," they would still be limbs cut off from the "One Body in Christ."[1]

1 Rom., XII., 5.

2. **The Church of Christ must be Holy.**

Neither the Greek Orthodox nor the Protestant Churches were holy in their founders. Christ had built His own Church for all times, places, and nations, and had promised to be with His Church, to guide and preserve it, until the end of time. Therefore, no man has a right to establish another church to take the place of the Church of Christ; no man could found a new faith without rebelling against Christ. Hence the founders of the other churches, rebelled against the Church established by Christ and against Christ Himself. Therefore, they are not holy. Hence, the Orthodox and the Protestant Churches were not holy in their founders.

The Orthodox and Protestant Churches do not teach the holy doctrine of Christ in its fullness. The Orthodox Churches teach rebellion against the Pope, the Vicar of Christ on earth. Protestant denominations originally taught the unholy doctrine of "Justification by Faith alone" which means that one can be saved without good works, without keeping the Commandments; they belittle celibacy, fasting, abstinence and other penitential works commended by Christ and the Apostles. Some Protestant leaders, from the beginning, permitted divorce, and the Protestant churches generally have never taken a firm stand against divorce. Today, Protestants almost generally tolerate the remarriage of divorced persons, which is openly forbidden in the Gospel. Thus, the General Convention of the Protestant Episcopal Church in the United States of America in 1919 and in 1922 failed to adopt a proposal to prohibit the remarriage of divorced persons during the life of their divorced partners.

The Orthodox and Protestant Churches have but few of their members of both sexes who unreservedly devote their lives in the state of celibacy to works of Christian education, charity, and religion.

The Church of Christ must be Catholic or universal.

The Orthodox Churches are not Catholic or universal.

(1). They did not exist as a separate church until the ninth century, under Photius; therefore, they did not subsist in all ages; hence, they are not Catholic, or universal as to time.

(2). They teach only Greek and Slav nations; therefore, they do not teach all nations; hence, they are not Catholic, or universal as to territory.

(3). They reject the Primacy of Peter; therefore they do not teach all Christian truth; hence, they are not Catholic, or universal as to truth.

The Protestant Churches are not catholic or universal.

(1). The first Protestant Church, the Lutheran, was started in 1524; the other Protestant Churches came later still, and keep coming; therefore, **they did not subsist in all ages**; hence, they are not catholic or universal as to time.

(2). The Protestant Churches are spread to a notable extent only among the Teutonic, Scandinavian, and Anglo-Saxon races. They are not found to any great extent among the Latin races of Europe and America, nor among the Slavonic races of Europe and Asia; therefore, they do not teach all nations; hence, they are not catholic as to territory.

(3). Luther, the father of Protestantism rejected, and many of the Protestant Churches to the present day reject transubstantiation, the holy Sacrifice of the Mass, the Sacraments of Penance, Confirmation, Extreme Unction, Holy Orders, and Matrimony, the necessity of good works, fasting, prayers for the dead, invocation of the saints, etc.; therefore, the Protestant Churches do not maintain all Christian truth.

The Church of Christ must be apostolic.

The Orthodox and the Protestant Churches are not Apostolic.

(1). The Orthodox Churches separated from the Catholic Church and began to exist as separate Churches under Photius, in the ninth century; therefore, they do not go back to the time of the Apostles, they **were not founded upon the Apostles.**

(2). They are not governed by the lawful successors of the Apostles. The dioceses are not ruled by bishops appointed by the Pope, the successor of St. Peter; the head of the Church of Christ on earth.

(3). The Orthodox Churches do not recognize the Pope, the lawful successor of St. Peter, as the head of the Church; they do not believe in the Primacy of St. Peter which the Apostles taught; therefore, **they do not teach the entire doctrine of the Apostles.**

1. The Protestant denominations were founded in and after the sixteenth century, fifteen hundred years after the time of the Apostles; therefore, **they were not founded upon the Apostles.**

The following table, copied from the "The Faith of Our Fathers" by the late Cardinal Gibbons, gives the name and founder of each denomination, the place and date of its origin, the names of the Protestant writers as authorities for the statement.

Name of Sect.	Place of Origin	Founder	Year	Authority Quoted
Anabaptists	Germany	Nicholas Stork	1521	Vincent L. Miller, "Religious Denominations."
Baptists	Rhode Island	Roger Williams	1639	"The Book of Religions," by John Hayward.
Free-Will Baptists	New Hampshire	Benj. Randall	1780	Ibid.
Free Communion Baptists	New York	Benijah Corp	Close of 18th century	Rev. A. D. Williams in "History of All Denominations."
Seven-Day Baptists	United States	General Conference	1833	W. B. Gillett, Ibid.
Campbellites, or Christians	Virginia	Alex. Campbell	1813	"Book of Religions."
Methodist Episcopal	England	John Wesley	1739	Rev. Nathan Bangs in "History of All Denominations."
Reformed Methodist	Vermont	Branch of the Meth. Episcopal Church	1814	Ibid.
Methodist Society	New York	Do.	1820	Rev. W. M. Stilwell, Ibid.
Methodist Protestant	Baltimore	Do.	1830	James R. Williams, Ibid.
True Wesleyan Methodist	New York	Delegates from Methodist denominations	1843	J. Timberman, Ibid.
Presbyterian (Old School)	Scotland	General Assembly	1560	John M. Krebs, Ibid.
Presbyterian (New School)	Philadelphia	General Assembly	1840	Joel Parker, D. D., Ibid.
Episcopalian	England	Henry VIII	1534	Macaulay and other English historians.
Lutheran	Germany	Martin Luther	1524	S. S. Schmucker in "History of All Denominations."
Unita'n Congregationalists	Germany	Celarius	About 1540	Alvan Lamson, Ibid.
Congregationalists	England	Robert Browne	1583	E. W. Andrews, Ibid.
Quakers	England	George Fox	1647	English Historians.
Do	America	William Penn	1681	American Historians.
Catholic Church	Jerusalem	Jesus Christ	33	New Testament.

2. The dioceses or district of the Protestant denominations are not governed by bishops appointed by the Pope, the lawful successor of St. Peter; therefore, the Protestant Churches are not governed by the lawful successors of the Apostles.

3. The Protestant denominations deny the Primacy of power, or jurisdiction of St. Peter, and the infallibility of the Church; most of them reject the Sacrament of Confirmation, deny the real presence of Christ in the Holy Euchurist, deny that Christ gave His priests the power to forgive sins, do not believe in Extreme Unction, belittle the indissolubility of marriage, all of which doctrines were taught by the Apostles; therefore, the Protestant denominations do not teach all the doctrines of the Apostles.

For these three reasons the Protestant denominations are not Apostolic.

What has been explained in these two lessons on the Church shows in which Church the attributes and the marks of the Church of Christ are found. So: **In which Church are these attributes and marks found? These attributes and marks are found in the Holy Roman Catholic Church alone.** It alone, therefore, is the true Church of Christ.

133 Q. Which are the two main groups of Christian denominations outside of the Roman Catholic Church? When did the Greek Orthodox Churches separate from the Catholic Church? Where are the Greek Orthodox Churches principally found? Whom do the Greek Orthodox Church include? What do you call the Greek and Russian Catholics? What is the meaning of the word **Orthodox?** Why are the Orthodox Churches sometimes called the **Greek** Orthodox? How many members are there in the Greek Orthodox Churches? What are the Protestant Churches? To whom was the name Protestant first given? When? Why were they called Protestants? Against what did the Lutherans protest? What is the present estimated Protestant population of the world? What is the Catholic population of the world? In what ways are the Orthodox Churches not one? Show that the Protestant Churches are not one in faith. On what main points of Christian worship do Protestants disagree? Show that the Protestants are not one in government. Why were the founders of the Protestant and Orthodox Churches not holy? Name one point in which the Orthodox Churches do not teach the holy doctrine of Christ. What is meant by "Justification by Faith alone"? Who taught that doctrine? Name one work commended by Christ which many Protestants belittle. What does the Gospel say about remarriage of divorced persons? What stand do Protestants take about the remarriage of divorced persons? Why are the Orthodox Churches not catholic, or universal as to time? Why are the Orthodox churches not catholic, or universal as to space? Why are Orthodox churches not catholic, or universal as to truth? Why are the Protestant churches not catholic, or universal as to time? Why are the Protestant churches not catholic, or universal as to space? Name one or more Christian truths rejected by many of the Protestant churches. Show that the Orthodox churches were not founded upon the Apostles. Name one point of doctrine taught

by the Apostles which the Orthodox churches reject. Show that the Protestant denominations were not founded upon the Apostles. Name one or more points of doctrine taught by the Apostles which the Protestants reject. In what church are the attributes and marks of the Church of Christ found? Which is the one true Church of Christ?

134 Q. The Church exists now for nineteen hundred years. It has been fought against from the first days of its existence, without ceasing. It was opposed first by the Jews who crucified its Founder and tried to hinder the work of the Apostles at every turn. Next, during three long centuries, the Roman Emperors decreed ten bloody persecutions against the Church to smother it in the blood of its children. But the blood of the martyrs became the seed of new Christians, and the Church came out of three hundred years of bloody persecutions stronger than before.

In A. D. 312, peace came to the Church through the miraculous conversion of the Emperor Constantine the Great. But, as attacks from the outside ceased, the Church was assailed from within. The great heresies arose, denying the fundamental doctrines of the Christian religion. Some of these heresies spread far and wide, and lasted for centuries. But, the Church held her general councils, and came out of the fight with the heresies, with her doctrines safe and more clearly defined.

Next, the Church had to contend with the Barbarians who swooped down upon sunny southern Europe, like beasts of prey, and captured Rome. The Romans thought this meant the end of all civilization, but the Church of God, spurred on by her mission to teach all nations, converted the Barbarians, and, upon the ruins of the Roman civilization, built the Christian civilization which surpassed the former in every way.[1]

About the year 622, before the work of conversion of the Barbarians was done, Mohammedanism arose, preaching war against the Christian nations. After having laid waste many Christian countries in Asia, Africa, and Southern Europe, they were checked by the Franks under Charles Martel, and later by the Austrians and the Poles, under John of Austria, at the naval battle of Lepanto in 1571, and John Sobieski, king of Poland, before Vienna, in 1683.

In the sixteenth century, Protestantism arose and wrested the greater part of Germany and Holland, all Denmark, Sweden, Norway, and England from the Church. The Church made up for these losses in Europe by greater gains in America and Asia. It held the General Council of Trent

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1 The Church at the Turning Points of History, by Godfrey Kurth, Chap. III.

to check Protestantism. Since then, a new life of learning, holiness, and zeal has pervaded the Church. Today, after nineteen hundred years of fierce opposition by the united powers of evil, the Church has more members, is more enlightened, more profoundly pious, better organized, more aggressive in the conversion of the heathen nations, than ever before, whilst her ancient enemies lie buried beneath the dust of ages. Today, throughout the world, the Church is looked upon as the one great moral and religious power of Christendom. This is evident from the facts mentioned in the following words of Pope Pius XI, in his encyclical of December 23, 1922:

"In recent times the representatives of nearly all the States of the world, almost obeying a common instinct and desire of union and peace . . . have turned towards this Apostolic See, to establish or renew with it society and friendship. By which we are made very happy; not so much because of the increased prestige of Holy Church, as because it clearly appears what, and how much, beneficial virtue it possesses for the happiness of human society." Whence comes that undying life of the Church, whence the infallible authority she exercises on earth? They come from the Holy Ghost, the Spirit of Truth, who abides with the Church forever, in accordance with the promise of Christ: "When He, the Spirit of truth shall come, He will teach you all truth, . . . and abide with you forever." So: **From whom does the Church derive its undying life and infallible authority? The Church derives its undying life and infallible authority from the Holy Ghost, the spirit of truth, who abides with it forever.**

134 Q. How did the Jews oppose the Church of Christ in the beginning? How many persecutions did the Roman Emperors decree against the Church? Through whose conversion did peace come to the Church? In what year? How did the Church oppose the great heresies? What Christian doctrines did the great heresies deny? How did the Church come out of her fight with the great heresies? How did the Church triumph at the Invasion of the Barbarians? About what time did Mohammedanism arise? Against whom did Mohammedanism preach war? Who checked the Mohammedans? What countries did Protestantism wrest from the Catholic Church? How did the Church make up for these losses in Europe? What did the Church do to check Protestantism? Sum up the condition of the Church at the present day. Where are the ancient enemies of the Church? How is the Catholic Church looked upon today? From whom come the undying life and the infallible authority of the Church?

135 Q. The Holy Ghost is not only the Spirit of Truth, but also the Spirit of love. He keeps the members of the Church united in one faith, in one worship, in one government, whilst the Greek Orthodox Churches and the Protestant denominations become more and more divided from day to day.

The Holy Ghost is also the Spirit of Holiness as His very name indicates, and He makes holy or sanctifies the members of the Church throughout the world, whilst outside of the Church, the Christian faith is gradually losing its hold on its people. So: **By whom is the Church made and kept One, Holy, and Catholic? The Church is made and kept One, Holy and Catholic by the Holy Ghost, the spirit of love and holiness, who unites and sanctifies its members throughout the world.**

135 Q. Who keeps the members of the Catholic Church united throughout the world? Who sanctifies the members of the Catholic Church throughout the world?

UNION OF CHRISTENDOM.

In recent years a widespread desire has been manifested by the various Christian bodies for a Union of Christendom. The most important movements were those of the **Federal Council of Churches of Christ in America,** and the **World Conference on Faith and Order. The Federal Council of Churches,** including thirty denominations, wishes to bring about unity of service and effort rather than of faith and polity. **The World Conference on Faith and Order** attempts to unite not only the Protestant denominations and the Greek Orthodox Churches, but, so they state, the Catholic Church as well. In 1919, an official American deputation visited Europe and the Near-East in order to interest them in the movement. Practically all the non-Catholic Churches in Europe signified their approval of the movement and their intention to co-operate. The deputation also visited Rome and was received with a cordial personal welcome by Pope Benedict XV. "The Holy Father, after having thanked them for their visit, stated that, as the successor of St. Peter and Vicar of Christ, he had no greater desire than that there should be one fold and one shepherd. His Holiness added that the teachings and practice of the Roman Catholic Church regarding unity of the visible church of Christ are well known to everybody and, therefore, it would not be possible for the Catholic Church to take part in such Congress as the one proposed. His Holiness, however, by no means wishes to disapprove of the Congress in question for those who are not in union with the Chair of Peter; on the contrary, he earnestly desires and prays that, if the Congress is practicable, those who take part in it may, by the grace of God, see the light and become reunited with the visible Head of the Church, by whom they will be received with open arms."

In connection with this it may be interesting to quote a few paragraphs of the first Encyclical of Pope Pius XI., given in Rome on December 23, 1922, in the first year of his pontificate:

"From this Apostolic Centre of the Fold of Christ, our eyes and our heart turn towards the groups and the masses, unfortunately great, who either ignoring Christ and his Redemption, or not following entirely His doctrines, not fully obeying his dispositions, are still out of the fold, although destined and called to it. The Vicar of the Divine Shepherd cannot avoid repeating and making his the word which in its simple force says all the ardor of the divine desire: "them also I must bring."[1]

"I must point it out: He cannot but rejoice at the sweet prophecy in which the Divine Heart exulted: 'They shall hear my voice: and there shall be made one fold and one shepherd.'

"May it please God, as we with you all and the faithful earnestly pray Him, to transform the consoling vision into reality in the near future."

It may interest you also to hear how the Anglo-Catholic Congress assembled in London in 1923, offered "reverent greeting" to the "Holy Father."

The message sent from Albert Hall to the Vatican, read as follows:

"Sixteen thousand Anglo-Catholics in congress in London, beg to offer their reverent greeting to the Holy Father, humbly praying that the day of peace may quickly break."

We close these remarks on the union of Christendom with a verse written about A. D. 395 by St. Augustine:

"Come, brethren, if you wish to be engrafted in the vine,
We grieve to see you lying thus cut off.
Number our Bishops from the very See of Peter,
And in that line of Fathers see each one's succession;
That is the Rock 'gainst which the haughty gates of hell do not prevail."

Pray for all well-meaning Christians who are separated from the Pope, the centre of Unity established by Christ. Pray for them, because they are thus separated more through the fault of their forefathers, than through their own fault. Pray that they may realize that there is but one way to

1 John, X., 16.

bring about a reunion of Christendom, namely, by the return to the "One Fold and the One Shepherd", of those who have wandered away from them.

Work and pray that Christendom may soon be reunited, and may convert the infidels at home, and the poor heathens abroad who still "sit in darkness, and in the shadow of death."[1]

There are still more than a billion heathens, worshipping false gods. If these truly unfortunate people knew what a blessing Christianity is, they would cry out with one voice: "Teach us the Gospel of Jesus Christ."

More than a billion heathen! This means that, if they were to march before the door of your home, four abreast, it would take the procession six years and a half to pass.

Make up your mind today to do something for them. If not already a member of the work of the Holy Childhood, or the Society for the Propagation of the Faith, become one; what is better still, become a promoter for these works in your district; become a priest or a religious in the United States, or, better still, a missionary to the heathens in foreign lands.

Prayer for Catholic Missions.

O God, who wouldst have all men to be saved and come to a knowledge of the truth, send forth, we beseech Thee, laborers into Thy harvest; and grant them with all boldness to preach the Word; that Thy Gospel may everywhere be heard and glorified, and that all nations may know Thee, the one true God, and Him whom Thou hast sent, Jesus Christ, Thy Son, our Lord. Amen.

1 Luke, I., 79.

Pustet Missal

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MISSIONARY ACTIVITIES IN THE UNITED STATES.

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Pittsburgh, Pa., 101 Standard Life Bldg.

HOLY GHOST ORDER FOR HOME AND FOREIGN MISSIONS AMONG THE COLORED PEOPLE.
Ferndale, Darien, Conn.

THE SOCIETY OF THE DIVINE WORD.
Headquarters: Techny, Illinois.

COMMISSARIAT OF THE HOLY LAND.
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